

the Instructor

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the Instructor

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Devoted to teaching the Restored Gospel in the classroom and home.



OUR COVER

FOR a year and a half *The Instructor* has featured "Little Deeds from Big Lives." (See page 3 in this issue.) The life of Benjamin Franklin provides much evidence that great careers are made up of little deeds.

Benjamin Franklin was born Jan. 17, 1706, in Boston, Massachusetts. His formal education consisted of but two or three years in grammar school, yet his life is a succession of almost fantastic achievements.

At 15 he distributed his older brother's paper, the *New England Courant*, by day, and wrote articles for it at night. At 17 he began his career in Philadelphia. At 18 he was in London, a journeyman printer. Returning to Philadelphia at 20, he began seriously to establish himself as a printer, publisher and political leader.

Whether wording a choice phrase for his *Almanack* or negotiating foreign aid for his country, Franklin's attention to details won for him a place among America's great citizens. He profoundly influenced political and scientific thought, both in America and abroad.

—Kenneth S. Bennion.

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YOU WILL WANT TO READ . . .

- Young, discouraged and tormented by his ignorance, Vash Young lived a wretched life before a drastic, new philosophy dawned upon him. Read, "I Share This Plan for Living," page 6.
- The silent influence of books is a mighty power in the world." To help you select rewarding books to read, Minnie E. Anderson makes some suggestions on page 20.
- A new monthly feature! Succinct "Stories Worth Retelling" will be compiled by Wayne M. Carle to help teachers and parents enrich others' lives — and their own, too. See page 30.

Today, we are witnessing one of those tidal waves of human thought and emotion which periodically sweep over the world and change the destiny of the human race. Nevertheless, we must seek . . .

Peace in the Atomic Age

By President David O. McKay

WE are living in what may be the most epoch-making period of all time. Scientific discoveries and inventions, the breaking down of heretofore proved social and moral standards, the uprooting of old religious moorings, all give evidence that we are today witnessing one of those tidal waves of human thought and emotion which periodically sweep over the world and change the destiny of the human race.

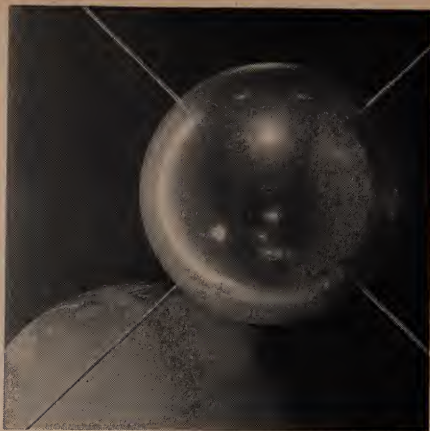
Scientific discoveries of today stagger the imagination. Nearly every day we read of almost unbelievable accomplishments. The age of the atom is only begun and no one knows what exciting developments may yet unfold from the atomic research now in progress or already completed.

The scientific discoveries and inventions of this age are unequaled by any previous period in the world's history, discoveries latent with such potent power, either for the blessing or the destruction of human beings, as to make man's responsibility in controlling them the most gigantic ever placed in human hands. Throughout the world generally today there is a spirit of unrest, a grasping for untried ideologies, and, what is worst of all, a tendency toward moral abandonment.

Now is the time when peoples in all the world should pause and in all earnestness think of that great event that happened on the day of Pentecost nearly two thousand years ago. Three thousand people had gathered, and the Apostle Peter spoke to them. He must have delivered a very impressive sermon. Luke, an educated man, heard about the sermon, inquired about it, and took notes regarding it. He said that when the people heard Peter's remarks they were pricked in their hearts and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?"

Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38, 39.) That was nearly two thousand years ago!

Immorality and infidelity are the two principle evils



The Church is in the world to establish peace; and it must continue to declare that the Gospel is the true guide to mankind in this atomic age, as it has been in every other age.

that threaten to weaken and wreck present-day civilization. Unfortunately, the trials of modern life are tending to disintegrate the very foundation of the Christian home. Sexual laxity among young people, birth control and intemperance, are insidious, vicious enemies of the home. When family life disintegrates, the foundation and bulwark of human society is undermined.

What shall we do? The answer today is just the same as it was nearly two thousand years ago, the same as it ever will be throughout time. Members of the Church accept the Gospel of Jesus Christ as the saving power of all of God's children. It is not an organization that prays as the man who said: "Father, bless me and my wife, my son John and his wife, us four and no more," but one that prays for the whole human family. It must be so because we are brothers and sisters. We accept God as a reality, and we are one family. This old world is filled with good men and women who look for the dignity of the human soul, the dignity of man.

The Saviour said that all men must repent and believe on the name of Jesus Christ, and worship the Father in His name and endure in faith on His name to the end or they cannot be saved in the kingdom of God. There are many people who cannot believe that; and consequently cannot or, at least, do not accept the following lovely, divine invitation of the Saviour of the world: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:29, 30.)

"Men and brethren, what shall we do?"

Some specific things which the priesthood of the Church and their families can and should do, are these:

First: Set an example in uprightness. Let us be honest in all our dealings. Avoid vulgarity and profanity. Demonstrate to our neighbors and to all whom we meet, that we live clean, honorable lives.

Second: Strive for peace and harmony in the home. If we cannot keep quarrelling, bickering and selfishness out of our homes, how can we even hope to banish these evils from society?

Third: Having at least striven for a good character,

having a home environment that is creditable, we may then consistently discharge our duty as authorized representatives of the Lord Jesus Christ to declare to the world that the conditions that will bring peace and comfort to the individual, to the family, and to the nations, are found in the Restored Gospel of Jesus Christ. These can be named and understood and as easily practiced with resultant contentment and peace, as are the evils and vices that bring tribulation.

Summarized, these fundamentals are an acceptance of Christ as the Saviour and Redeemer. We have a promise pertaining to this land of America that as long as we accept Him as our Redeemer, no power on earth can destroy the governments thereof. If we do not, then the responsibility is ours. We must have a moving, soul-consciousness of the existence of God, and that He is our Father in heaven. We should daily live consistent with such a knowledge, and have a love unfeigned for our fellow men. In other words, as the Saviour has summarized the law and the prophets: "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (*Matthew 22:37-39.*)

Skeptics and pessimists say that these principles are too idealistic, and that mankind is too near the beasts of creation, struggling to eke out an existence, even to attempt to apply them in daily life. In reply, I say, men and women have practiced them and gained happiness therefrom; and they have made the world better by so doing. Christ's disciples did it in His day, and they have influenced millions of lives since.



We must strive for peace and harmony in our homes. If we cannot keep quarreling, bickering and selfishness out of our homes, how can we even hope to banish these evils from our society.

The world needs millions more whose influence will counteract the evil spread by the multimillions who grope in selfishness, sordidness, suspicion, hatred, and other sins of varying degrees. After all, the spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still susceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement — though in the world, yet not of the world. Jesus taught that men and women fail to live truly, and really amount to nothing unless they have spirituality.

In the life and teachings of Jesus we read that the spiritual force underlies everything and without it nothing worthwhile can be accomplished. Spiritual needs can be met only by spiritual means. All governments, laws, methods and organizations are of no value unless men and women are filled with truth, righteousness and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity and steam are great forces, but they are all powerless to change the motives of men and women.

What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so is the Gospel to sorrowing souls, yearning for something higher and better than mankind has yet found in this war-ridden world.

If men and nations will hold to their belief in God, and accept, through love of God, truth, and of fellow men, the challenge never to yield to the pressure of circumstances, and though they face persecution and even death, could say in their hearts, as the Prophet Joseph Smith declared as he turned to the path that led to his martyrdom, "If my life is of no value to my friends, it is of no value to me"—then shall we begin to approach that day when swords will be turned into plowshares and peace will begin to reign on earth.

The Church is in the world to establish peace; and it must continue to declare that the Gospel is the true guide to mankind in this atomic age, as it has been in every other age.

"... The voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (*Doctrine and Covenants 1:2-4.*)

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Born To Be Leaders

By Arthur S. Anderson

HISTORY contains numerous experiences that can enrich our lessons and our lives. Many of the world's great men and women have been greater because of their characters, which sometimes have been overshadowed by the incidents which made them famous.

Consider, for example, these experiences from the lives of some whose birthdays were in January:

* * *

Harbored No Rancor

IN 1724, Benjamin Franklin was a promising young printer's apprentice in Philadelphia. His talents were recognized by the governor, Sir William Keith, who said he was anxious to have a good printer available in Philadelphia. He promised to pay for the equipment necessary to open a business for the 18-year-old apprentice.

Relying on this promise and what he thought were letters of credit from the governor, Benjamin Franklin embarked for England to buy supplies and equipment for his new business.

Arriving in London, Franklin went directly to a stationer's shop and presented one of the letters from Governor Keith. Franklin soon learned that the governor had no credit with anybody in England and that none had the slightest confidence in the governor's promises.

The disappointed Franklin was forced to take employment in London in order to earn the money for his return passage. The following is Franklin's calm comment on the conduct of Governor Keith:

"What shall we think of a governor playing such pitiful tricks, and imposing so grossly upon a poor ignorant boy? It was a habit he had acquired; he wished to please everybody, and having little to give, he gave expectations. He was otherwise an ingenuous, sensible man, a

pretty good writer, and a good governor for the people though not for his constituents, the proprietaries."

Though Franklin had been treated very unjustly, he spoke of the governor without anger. He had found it unwise and unprofitable to waste time or energy brooding over the shortcomings of others. No doubt this characteristic helped Benjamin Franklin to use his time and energy to the best advantage because his combined accomplishments as an inventor, writer, philosopher and statesman are probably without parallel in the history of America.¹

* * *

¹From material in *Benjamin Franklin* by John S. C. Abbott; Dodd, Mead & Company, New York, 1876; pages 56-58.

* * *

Did His Job Under Fire

THE battle of Antietam was fought Sept. 17, 1862, during the American Civil War.



William McKinley

In no other battle of that war were so many killed and wounded in a single day. The fighting began early in the morning and was so intense that troops of General George B. McClellan's Army had no opportunity to fall back to the rear for food. As the day wore on, the soldiers became faint with hunger.

The commissary sergeant of one of the regiments, a young man of 19, felt so strongly his responsibility to feed his men, regardless of the danger to his own life, that he decided to take the food to the front lines himself.

He took two mule teams, loaded wagons with food and drink, and started for the firing line. Over the treacherous ground he drove in spite of numerous warnings to turn back. When his mules were shot from the wagons, he picked up others and continued his perilous journey to the front. There he fed every man in the regiment a warm meal, "a thing," said his commanding officer, "that had never occurred under

similar circumstances in any army in the world."

The strict sense of responsibility which this young sergeant had developed prepared him to perform many other significant services for his fellow men in the years that followed. In 1862, he was elected president of the United States. His name was William McKinley.²

²From *More Sources of Power in Famous Lives* by Walter C. Erdman; Cokesbury Press, Nashville, Tennessee, 1937; pages 77-81.

* * *

Merited Double Honor

IN 1863, Charles George Gordon, a young British army officer, was loaned to the Chinese government to assist the Imperial troops in putting down the Taiping Rebellion. With his relatively small force never numbering over 5,000, General Gordon fought 35 engagements against 300,000 rebels. The ever-victorious Gordon finally subdued the enemy and ended the most devastating rebellion in the long history of China.



C. G. Gordon

Then followed a dramatic military career for General Gordon. It reached to the Near East, Rumania, Egypt and even to South Africa.

Though the fame of "Chinese" Gordon was widespread, it was not his military genius that made him truly great. Even more outstanding was his absolute selflessness amid constant opportunities for fame and fortune. He refused all kinds of honors and distinctions. He gave away the greater part of his salary to private charities and lived on the barest necessities. He even melted down the gold medals he received from the Chinese viceroy and from Queen Victoria in order to give more to the poor. He devoted all of his spare time to aiding the unfortunate and the underprivileged.

Only after his death was the world able to bestow upon General Charles George Gordon the honor which he so richly deserved. His is the distinction afforded few Englishmen—to have both a statue in Trafalgar Square among the great English military men and statesmen, and a monument in St. Paul's Cathedral among those who have done a great service for their fellow men.³

³Based on information in *More Sources of Power in Famous Lives* by Walter C. Erdman; Cokesbury Press, Nashville, Tennessee, 1937; pages 41-46.

Probably no other mission in the Church has had a more colorful history while the Lord has been fulfilling His promises than the Southern States Mission. Now . . .

Georgia Welcomes the Saints

By Elder LeGrand Richards
of the Council of the Twelve



ELDER LEGRAND RICHARDS

"And thus shall the Lord's work continue to roll forth . . ."

IN a revelation to the Prophet Joseph Smith in 1832, the Lord said, "His purposes fail not, neither are there any who can stay his hand." (Doctrine and Covenants 76:3.)

There are dark hours when it would seem that even the promises of the Lord might fail, but He has a way of moving upon the hearts of His children to bring about His purposes in the earth.

In the first chapter of *Ezra*, first and second verses, we read that "... the Lord stirred up the spirit of Cyrus king of Persia, . . . to build him an house at Jerusalem . . . that the word of the Lord by the mouth of Jeremiah might be fulfilled. . ."

In a revelation from the Lord to the Prophet Joseph Smith in 1831 the Lord promised Joseph Smith that he "... might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness. . ." (Doctrine and Covenants 1:30.)

Probably no other mission in the Church has had a more colorful history while the Lord has been fulfilling His promises than the Southern States Mission. Missionaries and Saints have given their lives, such as Joseph Standing from Utah who was shot by a mob in north Georgia and William S. Berry and John H. Gibbs of Utah and Martin Condor and John Riley Hudson, local members, who were shot to death by a

mob near Cane Creek, Lewis County, Tennessee, while holding religious services. At that time this was a part of the Southern States Mission.

The writer had the privilege of presiding over the Southern States Mission for three and a half years following the long presidency of Elder Charles A. Callis, who had served for a period exceeding 23 years. While laboring there, many were the stories still lingering in the hearts and memories of the older members of the Church of the persecutions heaped upon our missionaries. Men still living told of sitting up all night with a loaded rifle across their knees protecting the lives of sleeping missionaries.

At least one Church building still standing has bullet holes all around the front door made by shots fired by the mobs at our missionaries.

In one south Georgia town, the story is still told of how a mob broke up a tent meeting being held by our missionaries and carried them beyond the city limits with warning never to return. The mob was headed by the mayor's son and the following day the members of the mob began quarreling among themselves and the mayor's son was killed.

Another Georgia Incident

During my term as president of the mission, we had Taylor Nelson, former president of Oneida (Idaho) Stake, come on a short-term mission.

He had fulfilled a mission in the South many years before, and he related an experience he and his companion had while laboring in south Georgia.

He said they had held a meeting one Sunday morning in a country district of south Georgia and had gone home with a family of Saints for dinner. While they were eating, a man rode up on horseback and inquired if it was not their intention to hold an afternoon meeting. The missionaries said they had not figured on so doing.

The man replied, "Well, the people thought you were going to hold an afternoon meeting and the church building is full of people waiting for you to come." Brother Nelson replied that as soon as they had finished eating they would come over to the church, and as they neared the church a mob on horseback emerged from the woods with their guns and lasso ropes.

The leader, addressing the missionaries, said, "We have had enough of you Mormons so we are going to string you up to this tree."

Brother Nelson was witty and replied, "Well, that is all right; we have to die some time and it may as well be now as any time. But," he added, "there is no hurry about it, is there? Come on inside and let us talk things over first."

The result was that the leader of the mob invited them home to spend

the night and there was no hanging.

A nonmember told us of a young man in Georgia who told his father that if he ever let the Mormon elders come on his place again, he would slap them in the face. The elders came and the young man slapped one of them in the face. Shortly thereafter a cancer developed on his own face right in the same location that he had slapped the missionary.

Attitude Has Changed

There are many other such stories still to be heard of the persecution suffered by the missionaries. But the Lord has fulfilled His promise, and the attitude of the people toward the missionaries and the Church has changed so that three stakes of Zion have now been organized from what was the Southern States Mission at the time the writer went there to preside in 1934. The most recent stake formed from the mission is the Atlanta Stake, organized May 5, 1957, by Elder Mark E. Petersen and myself. At this organization we had over a thousand people present in the beautiful new chapel at 1450 Ponce de Leon Avenue N.E., one of the finest streets in Atlanta.

This stake organization consists of five wards with five independent branches and a total membership of nearly 3,000. Very capable leadership was available to complete this organization. Thirty-six men were ordained high priests and one was ordained a patriarch. The people of Georgia were happy with this new organization.

Typical of the changed attitude of the people of the South is the following editorial from the *Atlanta Constitution* of May 7, 1957:

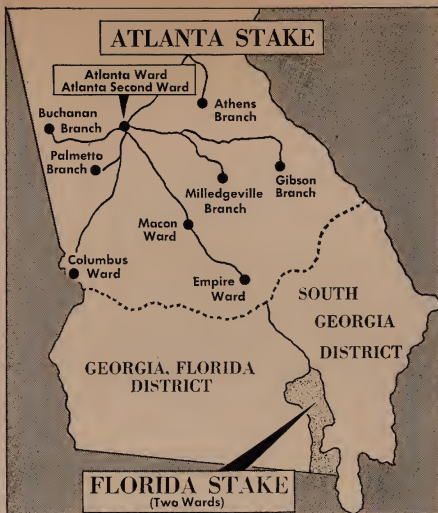
LATTER-DAY SAINTS' STAKE IS WELCOME IN STATE

"The Church of Jesus Christ of Latter-day Saints has organized its first stake (equivalent to a diocese) in Georgia. We join in a hearty welcome and in congratulations to the new church, its officers and members.

"The Latter-day Saints, commonly known as Mormons, have had a mission in Georgia for some time. Organization of the stake testifies to the growth of the mission and its successes. There are 240 other stakes in the United States, Canada, Mexico and Hawaiian Islands. Members of the Latter-day Saints are a dedicated people, seriously devoted to their church and to citizenship.

"The new stake is a splendid addition to the Christian life of the state."

From this editorial can be noted that we are now being publicly welcomed by the leading newspaper



The Atlanta Stake has been cited by the ATLANTA CONSTITUTION as "... a splendid addition to the Christian life of the State."

of Georgia with the statement that this new Atlanta Stake "... is a splendid addition to the Christian life of the state." What a change in attitude! Surely the Lord has fulfilled His promise in the Southern States Mission to bring His work "forth out of obscurity and out of darkness."

In Every Land and Clime

And thus shall the Lord's work continue to roll forth until stakes of Zion shall be found in every land and in every clime, fulfilling the prophecy of Daniel that the kingdom which God would set up in the latter days would roll forth until it would become as a great mountain and fill the whole earth. Great tribute should be paid to faithful Saints who have suffered and contributed so much to help bring about the changed attitude of the world toward the Church.

Since we are speaking of Atlanta and Georgia, I mention one family as being typical, the Yarn family. This family suffered much for their testimonies of the truth. They had a wonderful mother. The payoff was

so in evidence in this new Atlanta Stake organization. Her son, D. Homer Yarn, Sr., was made president of the high priest quorum of the stake. Her son, C. Presh, Sr., was appointed a member of the high council; her son, Edgar R., Sr., was ordained a patriarch and others of the Yarn family called to positions of responsibility. How that wonderful mother must have rejoiced if privileged to look down from the courts on high and witness the honor conferred upon her children. What a reward for her faith and faithfulness all through the years!

The prophet Nephi, when he saw the coming forth of the kingdom of God in the latter days, wrote: "And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be." (1 Nephi 13:37.)

"I HAVE never known a man to have faith in himself," goes an American adage, "unless he first has faith in God."

IN character, in manners, in style, in all things, the supreme excellence is simplicity.

—Longfellow.

FROM the depths of a grateful heart, I am going to share with you a personal experience with life, designed to show the amazing change which can take place when the wrong side, or the material side, of life is deserted for the right or spiritual side. I now know that all real values are on the spiritual side.

The first real tragedy in my life occurred when my mother passed on, when I was 12 years old. Not only was this a sad loss, but also, for me, it was the beginning of a long, hard journey on the wrong side of life.

While still in knee pants, I had to leave grammar school to sell fruit from wagons at 25 cents a day. Then, in my late teens, I left Salt Lake City for Chicago. Had I realized how poorly equipped I was for the future, I probably would have stayed right in Salt Lake City. However, I was young, hopeful, and blissfully ignorant of my ignorance.

I quickly got a job in a newspaper office. To my consternation, I was placed in the auditing department of the newspaper where I discovered that I simply did not have the necessary qualifications for the job. I was at a complete loss with simple addition, to say nothing of what happened when it came to checking bills and taking care of other work. To save myself the disgrace of being fired, I quit.

Having done fairly well as a peddler, I decided that I should stick to selling. Even then, I knew that I would never make good at office work of any kind.

I next secured a position with a man who was in the advertising space selling business. Among other periodicals, he represented a religious magazine called *World Wide Missions*. I almost lost this job on my very first call, because I was so petrified with fear. When I stood before the advertising manager of the concern, from whom I hoped to obtain an advertisement, I actually forgot the name of the publication I was supposed to be representing.

I began meeting Chicagoans who were several years my senior, and their sophisticated ways quite dazzled me. Way down deep I knew that in this dapper set I was simply outclassed as far as learning and know-how were concerned. I felt uncomfortable and on the defensive most of the time. As a result, I developed a bad inferiority complex, which made life miserable for me.

Under these conditions it did not take long for me to be trapped into making the greatest mistake of my life. I began drinking for moral support. This ruinous habit, plus late hours and my turbulent state of mind made me quite useless in business and my job changes

From the depths of a grateful heart, . . .

"I Share This Plan for Living"*

By
Vash
Young



Drawing by Dorothy Handley.

Out of the ashes of that "death," a new selfhood was born as I adopted this creed: "How can I BE more, instead of how can I HAVE more? How can I GIVE more to life, instead of how can I GET more out of life?"

*Excerpts from a talk delivered in Salt Lake City; used with permission of the author. A grandnephew of Brigham Young, Vash Young spent his boyhood in Salt Lake City but has been a resident of West Palm Beach, Florida, the past several years. The 68-year-old author of five philosophical books has written 80 million dollars worth of insurance in 35 years.

were frequent. To add to my difficulties, I became almost a complete wreck physically while still in my 20s. When the first draft came along in World War I, I was flatly rejected—still another jolt to my morale.

In a desperate effort to make a fresh start, I decided to leave Chicago. However, the locality changes which followed did no good, because I continued to drag along with me my wrong way of doing things.

Finally, I reached the point where I had no job, little or no money, I was sick and discouraged, and the future looked so black and so utterly devoid of promise of any kind, that I seriously considered doing away with myself. So much for the going wrong side of life. I think you will agree that I made quite a success of it. After experiencing most of the tortures dished up by foolish living, I missed a perfect score only by not committing suicide.

While feeling extremely sorry for myself at this critical period, an interesting line of reasoning suddenly popped into my mind. What is it you want out of life? What is it you are waiting for? What if you had never made any mistakes? What if you were perfectly educated and in perfect health? What if you had a fine job of your own choosing, plenty of money, a national reputation and everything else your heart could desire? Then what? Just what effect do you think an ideal setup of this kind would have upon you?

Well, I reasoned, everything would be just fine and dandy. With nothing to ask for or complain about, I could quit moaning and groaning about my past mistakes and lost opportunities. I could let go of all my fears, worries and afflictions. I could be cheerful, kind and cooperative instead of an old grouch. And out in the highways and byways of business life, instead of scurrying about anxiously and selfishly to see what I could get, I could afford to see how much I could contribute or give.

Just as though someone had given me a swift kick, this realization came to me: You poor simpleton, instead of waiting for the ideal condition under which you believe you would be happy and contented, why don't you start right in now being the sort of person you think you would be if you had everything your own way?

Believe it or not, my outlook on life changed right then and there. I became intensely interested and entirely sold upon this fundamental proposition: How can I *be* more, instead of how can I *have* more? How can I *give* more to life, instead of how I can *get* more out of life? The possibilities involved almost took my breath away, because I suddenly realized that here was the something for which I had been blindly searching. Here was a plan for living at which even I could be a great success.

I reasoned that while others could have more than I in the way of education, occupation, money, social position, housing, clothing and the like, no one on the

face of the globe could be any more than I could be on the genuine side of life. No one could be any more unselfish, sincere, truthful, tolerant, courageous, just and kind. I can't begin to tell you what this did for my morale. I reviewed the past and saw very clearly what had been wrong.

Lacking most of the things I wanted very badly and seeing no chance of ever getting them, I had turned sour toward life. I had become a grumbler and a complainer. Instead of letting work well-done produce its own unerring results, I had foolishly tried to alibi work very poorly done. Everything I had attempted since leaving Salt Lake City had been done or gone about in the wrong way. But now, I determined, in so far as possible, everything I attempted would be gone about in the right way.

And while there was no suicide, there was a death nevertheless. Under this brand of reasoning, my former selfhood just naturally gave up the ghost and died. A sickening feeling of being trapped by life—that died. So did the belief that my health was ruined. Also, remorse over my lack of education, careless living and working habits, regret about the past and doubt about the future. Getting easily upset and annoyed, envying the other fellow's success, chagrin, disappointment, frustration, secret doubts and fears, moodiness, self-torment and worry died, too. And gone was the feeling of hopelessness with regard to the future. I had been trying to make a success of life with all that junk percolating about in my system. I suddenly realized what a fool I had been, and so I let it all die within me.

And out of the ashes of that death a new selfhood was born, made up of the following ingredients: Self-forgetfulness, secret bigness instead of smallness, a feeling of freedom and independence, gratitude, reverence, humility, a conviction that God's plan for me was health and not sickness, rejoicing in the other fellow's success, the giving habit instead of the getting habit, poise, tolerance, love, sensible living and working habits and the will to succeed.

To my amazement, I discovered that such an outlook on life made up of enduring character traits—which have made men and women outstanding and successful down through the ages—was free . . . free even to a little nitwit like me. So I took my fill of these strong spiritual qualities. For the first time in my life I became happy, exuberantly happy if you please, with none of the trappings upon which happiness is supposed to depend. Happiness based upon what we can have is the most elusive thing I know of. But happiness based on what we can be is in the reach of all right here and now. With an apology to God for having turned my back upon Him for so long, I took with me into the business world my new outlook upon life, and it has made me successful beyond my wildest dreams: How can we *be* more, instead of how can we *have* more.

IMMORTALITY

BENJAMIN FRANKLIN once wrote his own epitaph:

“The body
of
Benjamin Franklin,
Printer,
(Like the cover of an old book,
Its contents torn out,
And stript of its lettering and gilding,)

Lies here, food for worms.
Yet the work itself shall not be lost,
For it will, as he believed, appear once more;
In a new
And more beautiful edition,
Corrected and amended
by
The Author.”



Son, Don, conducts the lesson of the T. Leroy Clarke family home evening. But they all agree you can . . .

WHEN the Church recommended family night to its members some years ago, the idea fit right in with the Clarkes' routine. "It was just doing 'what comes naturally,'" says Eliza, the pleasant-voiced wife of former bishop Thomas Leroy Clarke of Taylor, a little farming community, complete with fields and meadow larks, on the outskirts of Ogden, Utah.

The Clarkes are fond of saying you could take away any of their possessions but their piano, and they could still have a wonderful time. The piano, certainly, does add richness to the special hours they have come to cherish. At least three members of the family are accomplished players, and they all love to sing. They are forever trying out various musical combinations — duets, trios and quartets.

Brother Clarke (Roy with his friends and associates), who combines work in a barbershop with dairy farming, is happy that the family circle has not been disrupted by the three marriages that have occurred so far. The marriages, in fact, have produced five grandchildren who are,

Take Away All but the Piano*

By Pearl Allred

Photos by Collins and Morris

themselves, a lively addition to these treasured family hours.

By common consent, Don, the oldest of the three children still at home, has conducted the family hour since his return from the Great Lakes Mission.

He handled a typical session not long ago with competence and affection, deftly drawing into the discussion even his youngest nephew, Val, who is only two. Part of his success had to do with his skillful use of the flannelboard on which he constantly used drawings and printed scriptural references to illustrate his lesson.

He called upon Rex Kirby, a brother-in-law who served a Samoan mission, for the opening prayer. A quartet, which they laughingly said was often composed of five members, followed, and four small grandchildren then obliged with a song made vivid by pantomime.

Don settled the youngsters in a

*Assembled for the family home evening are: (front row) Lynn and Verlene Clarke; Marlon, Val (only his shoes can be seen), and Janis; (second row, left to right) Allan Clarke, Rex and Karma Kirby, Verla Clarke, Laree and Reed Hill, Marvin, Don, Leroy, Eliza and Marian Clarke.

semicircle about him and then launched into a review of the last two lessons relating to the Godhead and the Apostasy, drawing his listeners out with thoughtfully-contrived questions. The review of these lessons led in a natural way into the evening's topic of discussion, "The Plan of Salvation." Even the little ones were interested in the representation on the flannelboard of the pre-existence, the earth and the three degrees of glory.

"Marlon," Don would say to a small nephew, "which is brighter, the sun, the moon, or the stars?" All the children were eager to help out on that, and Don took the opportunity to impress upon them the thought, "Just as the sun is brighter than the moon, just as the moon is brighter than the stars, so is the celestial glory brighter than the terrestrial, and the terrestrial brighter than the telestial." (See Doctrine and Covenants 76:96-98.)

As the lesson developed with the family becoming more and more absorbed, Don looked furtively a time or two at his watch. Reed Hill, one of his two brothers-in-law, observed this with a certain amusement.

"Let me ask you a question, Don," he said gravely. "Which is more important, preaching the Gospel to the family or going to see your girl?"

The others promptly rose to Don's defense. After all, wasn't he going to Fort Ord the next day to begin the first part of his military service?

Don resumed the lesson with great dignity.

"Jana," he asked his 4-year-old niece who was staring raptly at her uncle like a small blond angel, "who died on the cross that we might be saved?"

"Jesus," came the prompt reply.

Parents Help as Needed

During the lesson when a particularly complex problem arose, Don

referred it to his father, who answered briefly in a few carefully-considered statements, as if reluctant to dominate the family discussion.

Sometimes, when others had failed to respond, he would ask his mother a question like, "What does the resurrection signify, Mama?" And he would manage to put into the questions he asked his parents, and his approval of their answers, some of the affection and tenderness that all the Clarke children feel for their mother and father.

T. LEROY CLARKE HOME EVENING AGENDA

Conducting	Don.
Invocation	Rev Kirby.
"Quartet" ("Open the Gates of the Temple").....	Father, Laree, Verla, Marian, 15, Don.
Pantomime song ("Two Little Hands").....	Lynn, 8; Marlon, 5; Jana, 4; and Val, 2.
Flannelboard lesson ("The Plan of Salvation").....	Don.
Acclamation selection ("The Merry Widow Waltz").....	Verlene, 9.
Piano solo ("Improvisation and Melody").....	Marian.
Steel guitar selection ("The Pagan Love Song").....	Lynn.
Hymn ("Sing We Now at Parting")	Family.
Benediction	Karma.

At the close of the lesson, Don led the family in recital, one after another, of the Ten Commandments, so necessary to the plan of salvation he told them.

Verlene, oldest of the Clarke grandchildren, then played a spirited number on her accordion; Marian, the youngest daughter, followed with a piano solo; and Lynn, a grandson, played a selection on his electric steel guitar. Then, as if no one needed prompting, the family gathered around the piano to sing a favorite closing hymn.

The Clarkes will tell you that their unity as a family group has been preserved because they have shared both sad and happy times together. Two of their children, for instance, had polio at the same time. Three years ago, Sister Clarke broke her leg so seriously that the doctors warned her she might never walk again; and a daughter-in-law was recently in a serious automobile accident.

With Quiet Conviction

"We have come through it all," says Sister Clarke with an air of quiet conviction, "by the power of prayer."

It is this same power, the Clarkes are agreed, that gives their family sessions such rich meaning and makes of each hour, as the scriptures say, "a peculiar treasure."

SENATE PRECEDENT

POSSIBLY the only United States senator ever to offer prayer at the beginning of a Senate session is Utah's Wallace F. Bennett, who also is treasurer of the Sunday School general board.

Normally the prayer is offered by the chaplain of the Senate, or, in his absence by a Washington clergyman whom he designates. But Senator Bennett has been considered as a "clergyman" because of his Sunday School position and has offered the prayer twice — in 1954, when the Senate began a new legislative day at 3 a.m. and the chaplain was unavailable, and in 1957 when the chaplain asked the senator to substitute.



Father and the "quartet" sing "Open the Gates of the Temple."



All enjoy the children's pantomime song, "Two Little Hands."

Because we all participate in singing
to the Lord, let us try this . . .

Rx for Reverent Hymn Singing

By Alexander Schreiner



Photo by Leland VanWagoner.

As he faces his singers, he asks, "What can we do to really feel this hymn in heart and mind? What can I do to give them, as worshippers, a valued spiritual experience?"

THERE is no question about it, hymn singing at its best is an inspiring part of Church worship. All of us participate; that is, if we do. We sing from our hearts; if our minds are not wandering. We feel an expansion of the spirit along with the expansion of the lungs; if we are alive to the situation.

How can the chorister help us? How can we help him approach the kind of singing which will reward us for the efforts involved? Examine each of these fifteen suggestions on ways to improve our hymn singing, then try to bring them into practice:



Have Enough Hymnbooks

Way No. 1. How can we encourage more people to sing? This is the basic question, and we may be missing the basic solution of it in many of our chapels. If we want to double the number of people singing, we may possibly achieve this by providing double the number of hymnbooks. It is just that easy. For a chapel which seats 400 people, we need 200 hymnbooks. May we suggest that choristers everywhere count their hymnbooks and then see to it that additional copies are provided to supply our congregational singers.

We need hymnbooks for hymns, new and old, if we are to sing more than the first stanza. Those few hymns that we remember well can be used when we meet away from

our ward chapels, such as on outings or at a conference.

The faithful who attend our services deserve hymnbooks. The less faithful who come but rarely, require hymnbooks for the regeneration of their souls. We all want hymnbooks. Let us have them. Brother Chorister, it is your responsibility to supervise the hymnbook situation. For new books see your bishop. (See also *The Instructor*, April, 1956, page 102.)



Study "Hymn of Month"

Way No. 2. How can we get better quality of participation? We do not mean better voice production, nor musical devices such as soft, loud, fast or slow. We mean, how can we get more wholehearted, more spirited congregational singing?

One answer is that the chorister must teach this to us at hymn practice time. Here are ten minutes every Sunday morning. If he is well-prepared to teach us something, we will be glad to be present. There is a full page every month on this subject in *The Instructor*.

Let's Start Together



Way No. 3. Has the chorister practiced with the congregation the technique of the preparatory beat?

This is for the chorister's benefit as well as for the singer's so that all may understand clearly when to start singing — not only at the beginning of the hymn, but also at the start of the second and third stanzas. We should like very much to sing the first word together. (See *The Instructor*, July, 1956, page 215.) A good beginning at every stanza is naturally half the battle won toward earnest singing.



Understand Hymn's Words

Way No. 4. Has the chorister explained frequently to us how the message is the hymn and the music is the pleasant accompaniment? We need to have our minds directed to the divine thoughts expressed in the words. See *The Instructor*, December, 1956, page 378.) With our minds on the subject at hand, we will quite naturally sing more wholeheartedly.

See Words, Chorister



Way No. 5. Please, choristers, do not divert our attention away from the message of the hymn. You should wish merely to keep us together, which is really an easy task. Teach us to watch you out of the corners of our eyes while we also follow the hymnbook.

Watch Quality of Beat



Way No. 6. Have you choristers taught us that some hymns are spirited and energetic in character, and that you will indicate this by your energetic beat, whereupon we will sing loudly, and the organist will play loudly? Have you told us that quieter hymns are more spiritual and prayerful in nature, and do you promise to lead them accordingly? (See *The Instructor*, April, 1956, page 122.) The clear indication by the quality of your beat will help us to sing wholeheartedly for both joyous and meditative hymns.



Sing to Heavenly Father

Way No. 7. Have you often reminded us, as singers, that we are not singing to you nor for you, but that we are to address our hymns to our Heavenly Father? (See *The Instructor*, June, 1956, page 181.) The very act of worship, in singing to our Heavenly Father, will make our singing more sincere.

Praise God's Holy Work



Way No. 8. Have you explained to us that our finest hymns are those which refer to the recent Restoration of the Gospel, because they praise God's holy work in these latter days? This will make for more purposeful singing. We want to sing with pride about the reasons for being Latter-day Saints.



Learn New Hymns

Way No. 9. Have choristers made clear that we should enjoy the process of learning new hymns if our hymn singing is to remain alive. It is the live tree that puts out new, green stems and leaves. All our hymns were new once to the Prophet Joseph, to President Brigham Young, to newly baptized members and to the children. Let us be like the little ones, like converts, like our prophets and learn new ways of singing about the Gospel. (See *The Instructor*, May, 1956, page 155.) This will awaken new interest, new aliveness toward whole-souled singing. This will take us out of our ruts.

Let Organist See Beat



Way No. 10. Have choristers ever noticed that we are led more by the sound of the organ than by the chorister's beat? Therefore please, choristers, give the organist a fair opportunity to see your beat by standing where he can easily see you. (Frequently mentioned in *The Instructor*, but not often put into practice.) When you and the organist are together, we can more easily sing together with you.



Urge Preparation

Way No. 11. Have you explained to us that congregational singing is a mode of worship? Our Heavenly Father wants us to worship Him and has commanded that we sing to Him. The glories of the Gospel are not lukewarm; and we should like our response to hymns full of joy, enthusiasm, devotion, prayer, thankfulness and all other godly virtues. But you should teach us these virtues at hymn practice time. (See *The Instructor*, September, 1956, page 281.) Ask us for wholehearted singing and you will get it. But it will help if you deserve to get it by the excellence of your spirit and your leadership.

Merely to beat the time, the chorister need not be a musician. But if the chorister wishes to do a complete job, he will need to spend some time checking on the hymnbooks and preparing himself to conduct inspirational hymn practices. Be full of items to teach. You cannot pour from an empty jug. We are hungry and thirsty. Give us food and drink. Do not lazily rely on the inspiration of the moment, but prepare beforehand just what you will say and do during your 10 minutes. The hymn practice period is your supreme opportunity.

Sing from the Heart



Way No. 12. Is hymn singing a physical or a spiritual recreation? If well done, it can be both. But the more important is the spiritual side, which comes from our hearts and minds. It is the spirit in which we sing that counts. We do not sing in Church for fun, but rather for inward pride and joy in the Gospel and with a sense of appreciation for "the marvelous work and a wonder" of our present days. We want to

forget the lackadaisical, the lukewarm. "I know thy works, that thou art neither cold nor hot . . . so then because thou art lukewarm . . . I will spue thee out of my mouth." (*Revelation* 3:15, 16.) Hymn singing is a mode of worship, a prayer to the Most High. It rewards us with a spiritual recreation and regeneration. So, Brother Chorister, put spirit and life into your beat and into your instructions and persuade us by kindly words to get everyone to sing earnestly. None need shout irreverently, nor do we desire anyone to merely mumble.



Be Careful of the Tempo

Way No. 13. Choristers, please have mercy on us, the singers, when you feel like doubling the speed of the hymns. Give us a chance to breathe so we can really sing and enjoy it.

Allow Hymn Practice Time



Way No. 14. We are not always allowed the full 10 minutes for hymn practice. Of course we must comply with the superintendent's directions because he is in charge of the entire Sunday School. But the schedule provides for 10 minutes of hymn practicing. We believe that if choristers will present a well-prepared practice period Sunday after Sunday, everyone — including the superintendent — will look forward to the inspiration and information which choristers will offer.



Improve Acoustics

Way No. 15. Sometimes choristers find it difficult to rouse us to vigorous singing in chapels which are treated with sound-deadening materials on walls and ceiling. We should examine the acoustics and sound systems of our chapels and then make recommendations on needed improvements to our ward bishops or branch presidents.

The Salt Lake Tabernacle is justly famous for its wonderful acoustics. It has no anti-acoustic treatment.

These are 15 ways toward impressive hymn singing. Perhaps our choristers can think of 15 other and better ways to inspire singing. We wish them well in their truly difficult assignment. If it seems too difficult at times, prayer and preparation will help.

Teach Them with a Well-told Tale

By General Superintendent
George R. Hill



Photo by Leland VanWagoner.

Painting word pictures for her students of Course 8, Edgehill Ward, Hillside Stake, Norma Kjar motivates them with a carefully selected and thoroughly prepared story.

AN effective story is about the most potent means there is of gaining attention, of centering attention upon an objective, of motivating participation and of gaining commitment to a plan of action.

My father was an excellent storyteller. My earliest recollections center around the vivid stories told by Daddy, as I climbed upon his knee. Every night we had our stories.

Most of the Old Testament characters lived and were a part of us just like our next door neighbors. How we liked the many stories of Jesus, pioneer stories, wild animal stories, stories of Grandpa on his missions to the Indians, stories about when Daddy was a little boy — these we called for, times without number. If, in his hurry to finish one, he left out any details, he was sure to be reminded of them.

The only two childhood Sunday School teachers that I specifically remember were great on stories. They did not tell us stories for entertainment, though their stories were always most entertaining. To them, we gave wrapt attention.

Hidden in these stories were the lessons these wonderful teachers wanted to teach. There was no moralizing about the point of the story. The story itself did that.

These teachers used stories for making assignments. When teaching the first of the Ten Commandments, "Thou shalt have no other gods before me," how well I remember the assignment to me: "Georgie Hill, will you give us next Sunday, in two minutes, the story of the three Hebrews who were thrown into the fiery furnace? You'll find it in *Daniel*, third chapter."

I knew that story almost by heart. Daddy had told it to us countless

times. I hunted up *Daniel*, third chapter, nevertheless. The next Sunday "Aunt Bine" Alleman gave me the customary pat on the back for illustrating her lesson. It also illustrated faith, the power of conversion and other lessons she brought in as only a well-prepared teacher could.

Another time when she was teaching the Word of Wisdom, she asked me to tell the story of the four Hebrew boys recorded in *Daniel*, first chapter. Read it. It is a good story.

What are the characteristics of a good story for Sunday School class use?

1. It should have movement — something happening all the time.
2. It should illustrate the lesson objective without moralizing about it.
3. It should not be too long.

Fortunately the Bible, particularly the Old Testament, contains a wealth of fine stories.

K. D. Cather wrote, "Nowhere else in literature do we find such thrilling tales of adventure, such exquisite idylls, such sublime ballads, such annals of high purpose and noble achievement as in the epic of Israel."¹

For those who aspire to become great teachers, Dr. John T. Wahlquist had this to say: "Before you can tell a story you must feel it, sense it, respond to it. Never tell a story you do not understand or like. . . . You have vivid recollections of . . . persons who tried to tell jokes they did not understand. You must study the atmosphere and the setting of the story. In telling Biblical stories, it is essential that you know the topography of the country, the customs of the people, their manner

of dress, and their distinctly racial traits.

"Many a good story has been spoiled by inadequate preparation. The omission of an essential link in the chain, the interpolation of the omitted parts, and slips in names and incidents, deface the best stories ever told. A well-told story partakes of the spirit of personal experience.

"If the story is truly known, the beautiful phrases of the familiar versions will become 'second nature.' In preparation, the story should be carefully analyzed . . . Each episode should be completely visualized. The teller should know exactly how the incidents are related . . . to insure a swift sure movement from one incident to another, filling in all gaps. By now, the person should tell the story aloud a time or two. When the story is completely mastered, there is a sense of sureness and confidence which spells the difference between good and bad storytellers."²

What Dr. Wahlquist said about thoroughness in the preparation of the illustrative story should be applied to the entire lesson and to its assignment to the pupils. This requires that the lesson be prepared a week in advance of the time it is to be given. Then the lesson from the manual may be given an unhurried, motivated presentation. Individual assignments, many of which should be in the nature of stories, should also be made.

In this way, Sunday School lessons may be made to live often for years in the memories and hearts of Sunday School pupils. Desirable behavior patterns invariably follow such well-taught lessons.

¹Cather, K. D., *Educating by Storytelling*, World Book Company, Yonkers-on-Hudson, New York, 1918, page 118.

²Wahlquist, John T., *Teaching as the Direction of Activities*, Deseret Sunday School Union, Salt Lake City, Utah, 1936, pages 71, 72.

IF there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward, or branch, please report it to: Camille W. Halliday, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

Notes from the Field

They Make Students Feel Wanted

Conducted by Wallace G. Bennett

She Helps Them Understand

JULIA CHRISTIANSEN, West Pocatello (Idaho) Stake, makes her lessons simple enough for the children in her class to understand. Careful preparation, good use of visual aids, enlistment work and prayer are all part of her success.



Julia Christiansen

She obtains a list of all children in the ward of her age group from the ward clerk. She contacts the children in their homes and tells them about the class and what they will study during the year. She makes sure they know what time Sunday School starts. She makes them feel wanted, and lets them know how happy she is when they attend.

Sister Christiansen reads the lessons at least a month in advance so that she can be looking for pictures and other aids which apply.

She feels that regular attendance at prayer meeting, faculty meeting and preparation meeting is necessary to her success. She acknowledges that the prayers of these meetings are as important as other features. *The Instructor* is also important in her training and preparation.

• • •

Has Won Devotion

THE lessons of Josephine Heindel, teacher of Course No. 3 in the Seventeenth Ward, North Idaho Falls (Idaho) Stake, are received with enthusiasm. Her success is attributed by Paul L. Hovey, superintendent of the Seventeenth Ward Sunday School, to a "generous love for children, many years of teaching experience and a sound testimony of the Gospel."

Sister Heindel has prepared many of her own visual aids. Class projects and fascinating Gospel stories play a major role in her success. At the present time she is preparing a "Book of Remembrance" for each

class member. This contains photographs of the bishopric and superintendency, as well as pictures and narrative statements pertaining to each lesson studied during the year.

There is a noticeable lack of discipline problems in Sister Heindel's class.

Knowing how children (and adults) like recognition, Sister Heindel gives each child ample opportunity to participate in class activity. She and her assistant, Lucy Bingham, take pride in the fact that they can address each of the 35 students by his first name. Regular contacts are made in person or by mail to those who are absent because of sickness or parental inactivity.

(Prepared from material submitted by Superintendent Paul L. Hovey of the Seventeenth Ward, North Idaho Falls Stake.)

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Disciplines with Kindness

LUETTA WHEELER of Woodville Ward, Shelley (Idaho) Stake, teaches her class with "kind sternness." Her methods and attitude bring good behavior as well as participation.



Luetta Wheeler

Sensing the responsibility of a teacher, she is dependable and punctual. She senses keenly the value of good participation. Her stake board adviser, Mary Hamilton, has taken teachers of other wards in the stake who have discipline problems to visit her class.

She lets children help with the lesson in every way possible—placing pictures on the flannelboard or groove board, by finding places on the map and turning the pictures in the show box.

As she prepares her lessons, she has the needs of the children uppermost in her mind. She is thinking of their needs and of the lesson objectives, as she gathers visual material.

(This article was prepared from material submitted by Meryl Hamilton of the Shelley Stake Board.)

Children Set the Example

THE Junior Sunday School of the Ninth Ward, Idaho Falls (Idaho) Stake, has set such an example of reverence that the Senior Sunday School reverence is also improved. The people of the ward are very much aware of the Junior Sunday School and its activities.



Corinne Barrus

Corinne Barrus, Junior Sunday School coordinator, gives credit to her associates for the achievements of the Junior Sunday School. Teachers are so dependable that if the regular teacher is not able to come, the teacher will have made previous arrangements. The chorister, with the support of the organist, always has an interesting method of presenting a new song in a way that holds the attention of the children. The secretary does a good job of placing the children where they should be and seeing that they are happy there.

A member of the superintendency is always in Junior Sunday School. The bishopric is always represented, too. The bishopric has never failed to see that the sacrament is ready. Priesthood assignments are made in advance.

Sister Barrus has her assignments ready a month in advance. She gives all the children an equal chance to participate. She stresses the fact that the room in which Junior Sunday School is held is the chapel for the children. This, too, has helped reverence. The children quietly and reverently return from their classes. Teachers have trained the children to fold their arms as they leave the classrooms and walk quietly down the stairs and hallways.

Reverence is a by-product of good organization.

(This material suggested by Melvin Smith, first assistant Sunday School superintendent, Idaho Falls Stake.)

Accounting for the Master's Sheep

By Kenneth S. Bennion

"Make us thy true undershepherds;
Give us a love that is deep;
Send us out into the desert,
Seeking thy wandering sheep."¹

THE theme of our Sunday School conventions this year is "Feed My Sheep"—the charge that was given to Peter by the Saviour near Galilee, after the resurrection. But how can we feed the Master's sheep if they are not in the fold—if they have wandered away on forbidden paths? Can we shrug off our responsibility and say we have tried to do our full duty?

Jesus gave us a task to do concerning His lambs; and His words, manner and example allow no misinterpretation. We are to feed His sheep. If they are astray in the desert, we are to go after them. If they are being enticed into someone else's flock, we must do all in our power to bring them back.

When Peter Whitmer, Jr., asked the Lord, through the Prophet Joseph Smith, concerning his individual duty, the answer was clear and emphatic:

"... I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father." (Doctrine and Covenants 16:6.)

Again speaking through Joseph

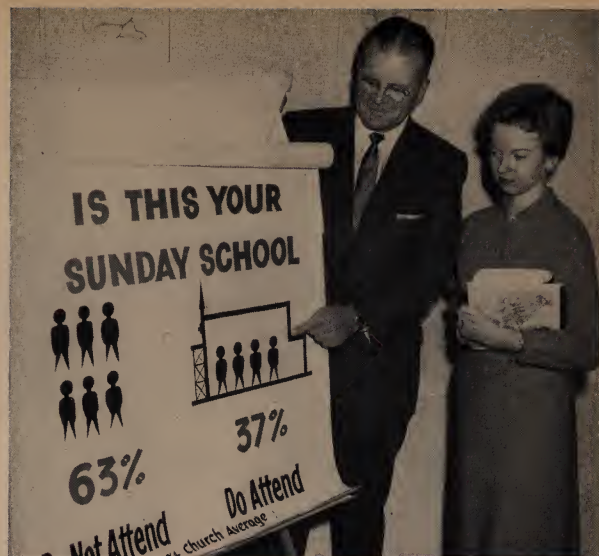


Photo by Leland VanWagoner.

Wilford M. Burton explains to Emma Lou Swingard, teacher of Course 6, Monument Park Ward, Monument Park Stake, the part a teacher plays in the enlistment program.

Smith, the Lord said: "Remember the worth of souls is great in the sight of God." (Doctrine and Covenants 18:10.)

The adversary, who is called the prince of this world, is relentless in his fight to win every possible soul. By every argument or device; by radio, television, magazine, newspaper, movie, or theater, wickedness is made to appear attractive, proper, fashionable and the thing that smart people should accept. There is no armistice with wickedness, no weakening of the guard, no "co-existence."

I recall watching a tug of war between two rival college groups. The losers were to be pulled through a deep trench of cold, muddy water. The members of Team 1 were not well organized. Their attitude was passive. They pulled hard; but when they seemed to have a little advantage, they slacked off. The rope made their hands sore.

Members of Team 2 were better trained. They never once relaxed their grip. In the most unexpected ways, they applied their combined strength to the rope. Almost unnoticed, at first, they inched their opponents nearer the trench. Some of Team 1 became panicky. Some

efforts were not coordinated. A few decided that if they lost, they would jump clear and avoid the water. Therefore, their holds were relaxed.

The result was inevitable. Team 2, sensing the disorganization and loss of power at the other end of the rope, put forth their whole organized effort and jerked the losers through the water so fast that none escaped the penalty.

Sometimes we seem to be too sure that right will win. We slack off, thinking, "Oh, well, in His own due time and in His own way, the Lord will take care of everything, anyway. Why should I pull a tendon or skin my fingers?"

But the Lord did not give us any such easy way out. He said: "Feed my sheep." (John 21:15-17.) "The worth of souls is great . . ." (Doctrine and Covenants 18:10.) "... and bring, save it be one soul unto me . . ." (Doctrine and Covenants 18:15.) Thus did He emphasize the importance of our task.

So earnestly did Jesus seek His flock that He did not rest even the three short days His body lay in the tomb. He spent that time preaching to the souls in prison. (1 Peter 3:18-20.)

¹"Dear to the Heart of the Shepherd," Hymns—Church of Jesus Christ of Latter-day Saints, No. 26.

In the Book of Mormon He referred to still other sheep. He said to His apostles: "I have other sheep which are not of this land." (See 3 Nephi 16:1-3.)

We sing, "Make us thy true under-shepherds." Do we really mean it? Or is this a song for "sound effect" only?

The mechanics of our enlistment program are not complex. They are simply and clearly set forth in *The Sunday School Handbook*.² The in-

²For details on the enlistment program, see pages 58-62 of *The Sunday School Handbook*.

structions to secretaries in *The Instructor* constantly carry the information. The roll book of each class in Sunday School sets forth a practical, workable method whereby class members, class officers, teachers, superintendencies, stake board members, and even bishoprics can reach in, take hold of the tug-of-war rope and join in a concerted effort to bring back some of the "other sheep" for whom we are directly responsible.

As undershepherds, we should not leave to the Master the whole task

of answering the prayers of parents, grandparents, brothers and sisters that a wayward boy or girl, man or woman, may be drawn back into the fold. Some of that responsibility must fall on our shoulders.

We are entering the age of "automation." We push a button and the cards of all the 14-year-old students on the west side of the street—or the upper half of the town—stand up, and we can read exactly what the record shows. We pull a wire and all the inactive members' cards are
(Concluded on page 21.)

Roll of Attending and Potential Members
Studying *Course 15: Life in Ancient America*¹
(Number and Title of Course)

Sunday School for the Year 1957

ACTIVE MEMBERS	ADDRESS	TELEPHONE NUMBER	JANUARY				POTENTIAL MEMBERS
			6	13	20	27	
1 Jim Adams	34 A St.	EM3-8772	1	1	1		
	61 C St.	EM3-6195	EX	A	M	ission	Mary Ashton 2
3 Sam Bean	122 B St.	EM3-7143	1	1	1		
	37 A St.	EM3-6561	EX	A	W	ays School	Jane Best 4
5 Rose Cox	160 C St.	EM3-8795	1	1	1		
	55 B St.	EM3-3313	1	1	7		Ralph Cook 6
7 Henry Dean	90 A St.	EM3-2765	1	1	1		
	92 A St.	EM3-4765	1	1	5		Bell Dern 8
9 Peggy Easton	72 C St.	EM3-8762	1	1	1		
Mike Frost	120-1 st Ave.	EM3-3155	1	1	1		Mike Frost 10
11 Lois Garn	143-2 nd Ave.	EM3-2798	1	EX	E		
	143-2 nd Ave.	EM3-2798	EX	S	ervice		Stere Garn 12
13 Joyce Judd	42-C St.	EM3-2911	1	1	1		
	18-A St.	EM3-6636	EX	M	oved		Vicki Kent 14
15 Russ Morris	214-1 st Ave.	EM3-3511	1	1	1		
	189-1 st Ave.	EM3-3166					Homer Morris 16
17 Ray Pugh	130-2 nd Ave.	EM3-9651	1	1	1		
	124-3 rd Ave.	EM3-8925	1	1	1	1	John Smith 18
19 Frank Pugh	130-2 nd Ave.	EM3-9651	1	1	1		
	118-2 nd Ave.	EM3-8976					George Vance 20
21							22
23							24
25							26
27							28
29							30
Visitors			2	0	1	3	
TOTALS			12	10	11	13	

ROLL BOOK INSTRUCTIONS

A blank space indicates the member is absent and needs to be visited.

Assignments made are indicated by inserting the assigned member's number appearing on the edge of the roll in the attendance space for the Sunday the assignment is made.

A visit or contact made and reported is marked
Mark contacts or visits made by teachers thusT

This roll carries both the names of those members in attendance (active) and those members who should be in attendance (potential). The active members are listed on the left-hand side of the roll opposite the odd numbers 1, 3, 5, 7, etc., on second page add 50, so as to read 51, 53, 55, etc. The potential

members are listed on the right-hand side of the roll opposite even numbers 2, 4, 6, 8, etc. Thus every other line is used on each side. When a "potential" member is attending regularly and has become "active," his name is then written on the active side of the roll immediately opposite his name on the potential side of the roll. His record is still retained in the same weekly and monthly columns. When the active member becomes inactive, the same procedure as above outlined should be followed, transferring the member from the active to the potential roll.

Follow the marking symbols accurately. A blank space is significant. It means absence without excuse and is counted on the monthly report.



GORDON L. WRIGHT

"You can't teach what you don't understand."

TWO teachers have had an important influence in my life.

We were fortunate as seminary students in Pleasant Grove, Utah, high school to have a teacher who understood young people and especially their desires to have the Gospel taught to them "straight."

The subject material assigned for instruction was often put aside for the many question-and-answer sessions we held. The students brought questions to class in an effort to challenge the teacher, William C. Smith. He would sit on the corner of his desk — "triple-combination" or Bible in hand — and answer his students.

I will always remember his wonderful laugh, his personable way and the most lasting impression he gave us: that our lives must be touched by joy and enthusiasm.

I have always been stimulated by teachers whose lives emulate the biblical teaching that "the spirit giveth life."

Gospel Teaching I Remember Best

By Gordon L. Wright

Custave A. Iverson, past president of the Eastern States Mission, was also my teacher. His professional life was devoted to the study and practice of law. This training in the legal field was felt by all his missionaries. It was my privilege to work closely with him at the mission headquarters.

Much time during this period was also spent traveling to the branches of the mission. During these trips we often discussed the Gospel.

Brother Iverson impressed us with his vast knowledge and especially with his ability to put the teachings

together in proper perspective. He made us minutely aware of the need to study and learn. He constantly admonished us, "You can't teach what you don't fully understand; so study hard and continuously and get a testimony for yourselves."

He taught us by example and precept how important it is to have breadth and depth of knowledge about God's truths.

These two teachers—one emphasizing the "letter" and the other the "spirit" of the Gospel — have helped me to bring Gospel teachings into better perspective.

THE AUTHOR

GORDON L. WRIGHT — bishop of San Antonio Ward, Houston (Texas) Stake—is personnel director of Joske's, one of the largest department stores in Texas.

He is a native of Pleasant Grove, Utah, where he was born March 8, 1921, to Clifford L. and Oral Wright. After graduating from Pleasant Grove High School, 1939, he spent a year at Brigham Young University in Provo, Utah, and then was called to serve in the Eastern States Mission.

Enlisting in the U. S. Army after his missionary service, Brother Wright received a commission in the field artillery in 1945. He was with the 25th Infantry Division in the Philippine Islands and Japan.

Returning to BYU, he was graduated with a degree in marketing,

1948, and then received a master's degree in retailing the next year on a scholarship from New York University.

With one of the largest department stores in Brooklyn, New York (Abraham and Straus), he began as a trainee and worked up to selling cost controller. He then went to Joske's and personnel director of 1,500 employees.

He and Marilyn Richards were married in 1944 in the Salt Lake Temple and have six children.

After teaching in Sunday School and Mutual Improvement Association classes, he was superintendent of the New York Stake Young Men's MIA and then first counselor in the Brooklyn Branch presidency. In San Antonio Ward he was first counselor before being named bishop.

Meet Your New Board Member

By Harold Lundstrom

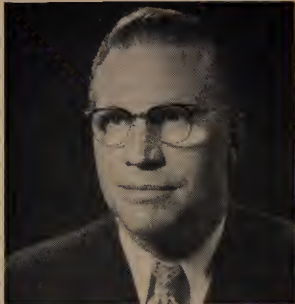
WILLIS S. PETERSON'S record of Church service is more than a mere catalog of achievements. It has behind it the unmistakable tang of enthusiastically going forward. He has grasped with both hands many opportunities to give unstintingly of himself and his talents in various and important assignments.

His warm, friendly interest in people shows that his love of people is second only to his love for the Gospel and desire to serve.

During the dark depression days and the ominous early rise of Hitler, Brother Peterson was in Germany as a missionary, including a time as president of the Frankfurt district.

Released from the Swiss-German Mission, he served in the Church in Salt Lake City as Sunday School teacher, Young Men's Mutual Improvement Association superintendent and scoutmaster in Emigration Stake.

(Concluded on page 21.)



WILLIS S. PETERSON

He has given unstintingly of himself.

PAINTED BY ARNOLD FRIBERG FOR CECIL B. DEMILLE'S
BIBICAL MOTION PICTURE "THE TEN COMMANDMENTS"

ARTIST'S NOTES ON THE PAINTING — *Turning their backs on centuries of cruel bondage, the 12 tribes of Israel leave the city of Per-Rameses, built with their own toil, and march, with their flocks and their herds, to freedom. The strong walk; the weak, the old, the crippled, and the very young ride on carts or on the backs of animals. In the same yoke that carried bricks for Pharaoh, a father now carries his tiny son. A child sleeps on the back of a water-buffalo, whose yoke has been decorated with brightly colored tassels. An old man, lost in his prayer of thanksgiving, is oblivious to the cackling geese and the noisy multitude passing him by. A lame boy shares his donkey-back ride with a small goat, or kid. Walking or riding, women continue to spin. Men carry the standards of the tribes of Zebulun, Judah, Dan, and Issachar, as well as fire-pots from which camp fires may be lighted at night. Loaded on animals, wagons, and human backs are water-jugs, sacks of grain, bunches of dates, agricultural implements, and all manner of personal belongings. It is a day such as the world has never seen!*

THE GREAT EXODUS BEGINS AT THE CITY GATES



AND THE PEOPLE took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides

children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that



night of the Lord to be observed of all the children of Israel in their generations. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, through the way of

the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. (*Abridged from Exodus, Chapters 12 and 13*)

This insert prepared with special text for "The Instructor" Magazine of The Church of Jesus Christ of Latter Day Saints

Jacob Is Given a New Name*

By Marie F. Felt

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

—Genesis 32:28.



Jacob remembered the circumstances that surrounded his father's blessing, and he was worried as he started his return home.

IN the morning, after Jacob had had a wonderful dream, he arose and continued his journey to Haran where his mother's people lived.

As he neared the city, Jacob saw a well in a field. It was the same well where Eliezer had met Rebekah many years before. By it were three flocks of sheep. The shepherds had brought their animals here to water them. Jacob spoke to the men and asked where they were from. They told him that they came from the city of Haran. He then asked if they knew Laban, the son of Nahor. Nahor, you remember, was Abraham's brother. They said that they knew him well.

As they were talking, a lovely young woman approached with her sheep. The shepherds told Jacob that her name was Rachel and that she was the daughter of Laban. Jacob was delighted and hurried to help his cousin. As he pulled back the large stone that covered the well so that he might water the sheep for Rachel, he told her who he was. Then he kissed her. Rachel was happy, too. She ran quickly to tell her father the wonderful news about Jacob and his arrival in Haran. [End of Scene I.]

Laban and his family were very pleased to meet Jacob and to welcome him to their home. Laban wanted to hear all about his sister, Rebekah, and her family. He had not heard from her since she left Haran many years before to become the wife of Isaac.

Jacob gladly told about his father and mother; also about Esau, his brother. He told of how Isaac was now old and blind but that his mother was still beautiful, gracious and loving. He told them Esau married a Canaanite girl who worshiped idols and of how unhappy his parents were about it.

Then Jacob told them that he had come to Haran to find a wife for himself among his own people. He wanted one who loved and worshiped God as he and his parents did.

As Laban and his family visited with Jacob, they found him to be a very praiseworthy young man. They found out that he knew how to do many things and do them well. He had farmed and cared for his father's flocks and herds. He was also a young man who could be trusted. Such a man Laban could use to assist him, so he offered Jacob work. Jacob was not ready to return home at once so he accepted. When Laban asked how much he should pay him, Jacob said that if he loved Rachel and would like to marry her; that if

Laban was willing for him to have her, he would work for him for seven years. To this Laban agreed. [End of Scene II.]

In all the years that Jacob worked for Laban, he always remembered to serve and worship God as he had promised to do. For this faithfulness God blessed him. Jacob came to have many cattle, sheep, camels and servants. God also blessed him with many children as he had said that he would.

One day the Lord spoke again to Jacob. This time He said, "Return unto the land of thy fathers and to thy kindred and I will be with thee." God wanted Jacob to return to the land where he was born, the same land where his father Isaac was born and the land to which God had led his grandfather Abraham. It was a choice land which God had chosen and blessed especially for this family.

Jacob had always loved God and had tried at all times to do as God wished him to do. He therefore took his family, servants, camels, flocks of sheep and herds of cattle and started out toward his old home. [End of Scene III.]

Many thoughts crowded into Jacob's mind as he traveled. He wondered about his dear old father who was blind and about his mother who had sent him to stay with his Uncle Laban. He wondered about Esau who had been so angry when he left. He wondered if he was still angry and how he would receive them when they arrived.

But Jacob had other things to think about, also. He had left Haran when Laban was away from home. When Laban returned and found Jacob gone, he was very angry. He decided to go after him and his family and bring them back. Immediately he and a group of men started out. During the week that they were trying to overtake Jacob's family, the Lord spoke to Laban in a dream. He said, "Take heed that thou speak not to Jacob, either good or bad." In other words, the Lord wanted Laban not to interfere with what Jacob was doing but to let him continue his journey in peace.

Laban finally overtook Jacob. Because of what the Lord had said, all that Laban did was to scold Jacob for leaving without bidding him good-by. He said that he would like to have kissed his daughter and grandchildren good-by and to send them away "with mirth and with songs." Because of God's warning, he did not harm Jacob in any way. You will remember that when God told Jacob to go, He said, "I will be with thee." That meant that He would bless him and protect

*From *Sacred Stories for Children* by Marie F. Felt; Deseret Book Company, Salt Lake City; pages 44-46; Copyrighted, used with permission.

him from all harm. So Laban kissed them all good-by and returned to his home. [End of Scene IV.]

As Jacob went on his way, he again saw angels and knew that God was still guarding him and blessing him so that no harm would come to him or to his family.

As they neared their journey's end, Jacob was a bit worried as to what Esau might do. He decided to send messengers to tell Esau that he was bringing with him all of his family, his flocks and his herds. When the messengers returned, they told Jacob that Esau was coming to meet him, with 400 men. When Jacob heard this, he was very much afraid. He wondered what Esau intended to do. He thought that he must still be as angry as he had been when Jacob left home many years before.

As always, when Jacob needed help he prayed to God. He asked Him to place love in Esau's heart toward him. Then he sent Esau a present of many goats, camels and other animals.

That night as Jacob was alone, he was again visited by God. All night long they were together. In the morning Jacob insisted that he be given a blessing before they should part. When Jacob was blessed, he was given the new name of Israel which means having power with God and man and prevailing (proving superior).

The next morning as Jacob arose, he saw Esau coming toward him with 400 men. Not knowing what to expect, Jacob bowed low as a greeting to Esau. Then Esau ran to meet Jacob. He was so happy to see Jacob that he hugged and kissed him many times. God had truly answered Jacob's prayer and had placed love in Esau's heart. Esau then asked Jacob what he meant by sending animals ahead of him. When Jacob told him that they were a present for him, Esau said, "I have enough, my brother, keep that thou hast unto thyself." But Jacob insisted and Esau accepted the gift.

Jacob was now happy to present his family to Esau. He also told his brother how good God had been to him since they last saw each other. Esau then told Jacob of their mother's death and that Isaac, their father, was still alive and waiting to greet him. [End of Scene V.]

Because Rachel, Jacob's wife, was very ill, he and his caravan had to travel very slowly. In order not to delay Esau, the brothers decided to separate and Esau returned to his own home. A short time after this, a baby boy named Benjamin, was born to Rachel. The party stopped again for awhile, but Rachel did not get well. Soon after this she died and was buried in a place called Bethlehem. Jacob and his caravan then moved on into Hebron.

Upon reaching his homeland, Jacob called upon his father. What a happy reunion that must have been for them. Jacob had come home, blessed and prospered as God had promised that he would be. Isaac was very happy and grateful. [End of Scene VI.]

References:

Genesis 29-33.

Story Use:

Course No. 8-March 16, "The Beginning of Israel."

Picture that May Be Used with this Story:

Standard Publishing Company Picture No. 112, "The Meeting of Jacob and Esau."

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Jacob standing.	A camel caravan.
Jacob kneeling.	Men servants.
Jacob sitting.	Maid servants.
Shepherds.	Esau, Jacob's brother.
Flocks of sheep.	Isaac, Jacob's father, sitting.
Rachel standing.	Some of Esau's men.
Members of Laban's family.	Tent of Laban.
Cattle.	Interior of Isaac's tent.

Order of Episodes:

Scene I:

Scenery: At the well near the city of Haran.

Action: Jacob is talking with several shepherds who had come to water their sheep. Rachel appears with her sheep. Jacob is told who she is. He greets her and assists her with watering her flock.

Scene II:

Scenery: An outdoor scene at the home of Laban's uncle. His tent is in the background.

Action: Laban and his family greet Jacob. As they talk, Jacob reports to them about his family and the things that have happened to them throughout the years. Laban offers Jacob work. Jacob accepts if he may have Rachel for his wife.

Scene III:

Scenery: An outdoor scene.

Action: Jacob, his family, his servants, flocks, herds and camels are preparing to leave Haran. God has told Jacob to return to his old home in Canaan. Laban is not there. He is away from home.

Scene IV:

Scenery: An outdoor scene, slightly different from Scene III.

Action: Laban and his men greet Jacob and his caravan. Laban is disturbed because Jacob left Haran and scolds him for so doing. After kissing his daughter and grandchildren good-by he returns home.

Scene V:

Scenery: An outdoor scene in the land of Canaan.

Action: Jacob greets Esau, his brother. On one side are some of Esau's men. On the other is Jacob's caravan. Jacob's family is introduced to Esau.

Scene VI:

Scenery: Interior of Isaac's tent.

Action: Jacob talks with his father who is blind and old. Isaac is grateful to have Jacob home again in Canaan.

WHAT'S NEW AT DESERET BOOK

NEW visual aid materials received at Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, include the following:

Teaching aids designed for use with "An Approach to the Study of the Book of Mormon," the priesthood

manual by Dr. Hugh Nibley, \$3.75. This includes a set of 28 pictures with explanations and a map, "Lehi's Travels in the Old World," showing the probable route Lehi and his family followed in leaving Jerusalem.

The map, "Lehi's Travels in the Old World," is available separately for 75 cents.

"The Life of Christ and His Journeys," a combination map of Palestine and chart of events during the life of Christ, \$2.



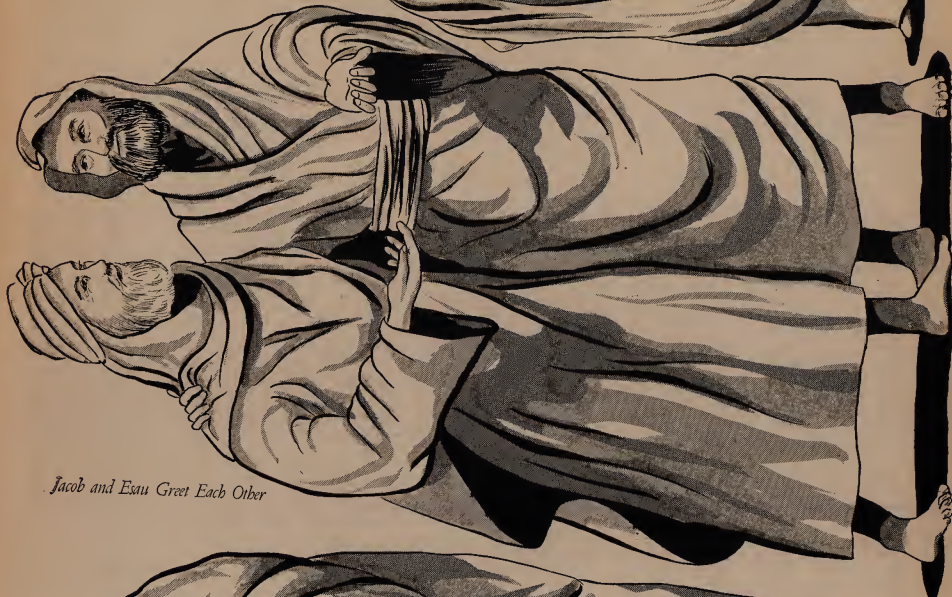
Shepherd



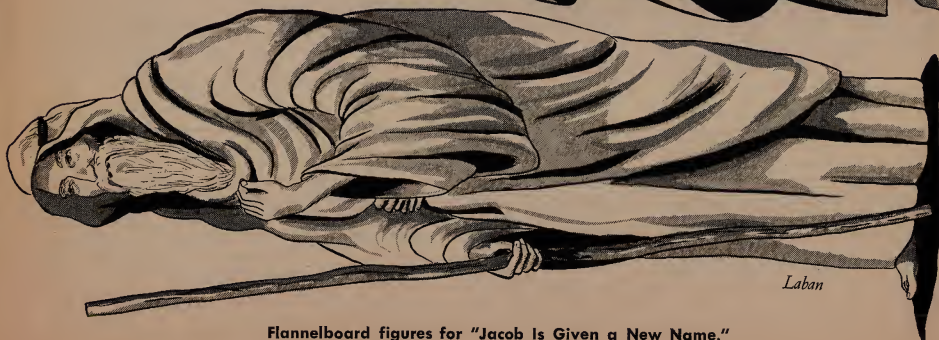
Father Isaac



Rachel



Jacob and Esau Greet Each Other



Laban

They Set Multitudes in Action

By Minnie E. Anderson

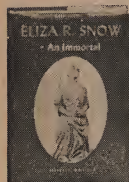
"The silent influence of books is a mighty power in the world; and there is joy in reading them known only to those who read them with desire and enthusiasm. Silent, passive, and noiseless though they be, they yet set in action countless multitudes, and change the order of nations."

—Giles.



Place in your young people's hands, books that when read will stimulate thoughts and actions toward real Christian service.

FOR GOSPEL TEACHING



A Rich,
Rewarding
Experience

► *Eliza R. Snow*, autobiographical sketch and selected writings; Nicholas G. Morgan, Sr., Foundation, Salt Lake City; \$4.50.

To share vicariously the trials of Nauvoo and the exodus of the Saints to Utah through the pen of this gifted, gracious woman is a rich, rewarding experience.

The book contains a short autobiography, her beautiful "Story of Jesus" and many of her well-known poems, which reveal her noble spirit and keen intellect. Eliza R. Snow is probably best known for her hymn, "O My Father."

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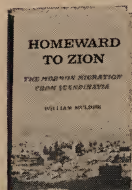
Graphic Picture

► *Intimate Disciple*, a portrait of Willard Richards, by Claire Noall; University of Utah Press, Salt Lake City; \$4.75.

Of tremendous strength is this new novel, based on documentary

journals, by Claire Noall, prominent Utah writer. Mrs. Noall has painstakingly given a graphic picture of the early struggles, expansion and growth of the Church through the life of this great leader. Teachers of Church history classes will find this book excellent enrichment material.

• • •



They Built
Both Church
and State

► *Homeward to Zion*, the Mormon migration from Scandinavia, by William Mulder; University of Minnesota Press, Minneapolis, Minnesota; \$7.50.

This book reveals the fine literary skill of the writer. This subject, which might be prosaic to most readers, is handled by the author so well as to become intensely interesting. From this detailed study one is brought to realize the valuable contribution made by the staunch Scandinavian converts, both to the Church and to the development of Utah.

• • •



The
Masterpieces
in Color

► *Behold My Glory* by William Purcell; Hawthorn Books, Inc., New York; \$8.95.

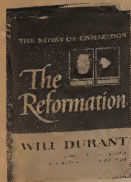
Mr. Purcell has retold with sensitive feelings and understanding the beloved Bible stories which have inspired masterpieces by the world's greatest artists. The book contains 32 stories with 32 full-page reproductions of the masterpieces in exquisite colors.

• • •

Substitute for World Tour

► *The World Is Full of Wonders* by Theodor Muller-Alfeld; Harper Brothers, New York; \$5.

We are not all privileged to travel around the world, but a fine substitute is this magnificent book in story and picture. Countless full-page pictures of the marvels that nature has endowed and man created are there for your enjoyment. This book would be a most acceptable gift for a shut-in or hospital patient.



**Tells of
the Awakening
in Men**

► *The Reformation* by Will Durant; Simon and Schuster, New York; \$7.50.

This is priceless background material for the Gospel teacher. It is an analytical survey of the awakening of men spiritually and mentally during those years between 1300 and 1564, when great historical and religious events were stirring men's

souls. How they asserted their right to think and act according to their own consciences prepared the stage for the Restoration of the Gospel.

* * *

FOR CHILDREN

Pictures, Poetry Delight

► *Always There Is God* by Robbie Trent; Abingdon Press, Nashville, Tennessee; \$3.

This little book brings to the attention of the child by picture and poetry the wondrousness of the world he lives in and how it was created by God. The excellent thought-provoking illustrations will delight all children.

FOR PARENTS

To Increase Reading Ability

► *Reading Can Be Fun* by Ellen C. Henderson; Exposition Press, New York; \$3.

This is a book for the parent who would aid his child to increase his reading ability. In the last few years we have heard much about remedial reading classes. Ellen C. Henderson is considered a specialist in this field.

The functions of the eye and the mind in reading, the phonetics—together with ways and methods to make reading fun—are given by the author as helpful factors to aid both parent and teacher in accomplishing this task.

ACCOUNTING FOR THE MASTER'S SHEEP

(Concluded from page 15.)

lifted into view. We throw a switch, push a combination of buttons, and a recorded voice says, "Mary lives with her father and grandmother in the little unpainted house through the block from Brother Thompson. She does not have good clothes and is reluctant to come to Sunday School in her weekday dress. She is shy and backward and feels out of place with her gay, happy classmates."

But the fancy, automatic file will not persuade the inactive boy to attend Sunday School. And the magic vacuum tube that told in such detail about "Mary" won't go down the street to her door and say, "Mary,

we need you in our Sunday School class. And by the way, I need you to help me around my home for a little while after school every day. I can't pay you much, but it might help to buy some clothes and still leave you a little spending money."

An army officer wrote recently, "You will be interested to know that I have at last been drawn into Church activity. I do not know why I wasted so many years before realizing the happiness I have been missing . . ."

A young man of 20 said: "I still do not know much about the Gospel. But I will always be grateful to a

Sunday School teacher who got his arm around me and brought me back into his class . . ."

There is so much to do; the time so short! And by day and night, those "wicked and designing men," henchmen of the adversary, are relentlessly drawing away as many as possible of our sons and our daughters, our friends and neighbors. Perhaps this day or this month, the Good Shepherd will open the way that we may, wisely, tactfully, courageously, bring one of His lambs back into the fold.

Next month's ward faculty article (lesson for the month of April) will be "The Enlistment Team" by Marion G. Merkley.

MEET YOUR NEW BOARD MEMBER

(Concluded from page 16.)

He returned to his native state of Idaho in 1937 to become district sales manager of the Idaho Power Company. He was named superintendent of Boise Second Ward Sunday School and two years later was released to become scoutmaster for a year.

When he was only 27 years of age, the new general board member began nine years of service as bishop of Boise Second Ward. Next, he was a member of Boise State High Council for a year and then, returning to Salt Lake City, was teacher trainer in Salt Lake Stake.

During his last year in Boise, he

began his employment with the Mutual Life Insurance Company of New York as an underwriter. He was assistant district manager in Salt Lake City for two years and then was transferred to New York City as the company's training assistant. While a member of New York Stake, from 1949 to 1951, he served in the Queens Ward bishopric.

When he returned to Salt Lake City, he was appointed agency manager for the insurance company. In the Church he became president of the Salt Lake Stake Mission. At the time of his appointment to the Deseret Sunday School Union general

board, he was teaching Course No. 17 ("An Introduction to the Gospel") in Capitol Hill Second Ward Sunday School in Salt Lake Stake.

Brother Peterson was born in Preston, Idaho, a son of Soren J. and Louise Sponberg Peterson. He was graduated from Preston High School and attended Utah State Agricultural College (now Utah State University) in Logan, University of Berlin, Southern Branch of Idaho University (now named the Idaho State College) at Pocatello, and University of Utah.

In the Salt Lake Temple in 1937 Brother Peterson married Blanche E. Austin of Salt Lake City. They are the parents of three teen-aged daughters, Sharon Louise, Jeanette and Marianne.

"Christ the Lord Is Risen Today"

MARCH, 1958: "Christ the Lord Is Risen Today," author Charles Wesley, composer Henry Carey; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 10.

For Choristers: This is one of the great Easter hymns of all time. We are given the month of March in which to learn it well, so on Easter morning of April 6 we may sing it with the most joyful and exultant spirit and emotion. The miracle of the risen Christ is more than atomic, more than super-atomic. It is divine, and is promised for each one of us.

How can we as choristers achieve an exultant, vigorous spirit in the singing of this hymn? First, by setting a good tempo: not too slow, yet not too fast for anyone. Secondly, direct the first two measures of each line with *marcato*—that is, emphasized beats—and let the third and fourth measures be sung smoothly *legato*. Try to express this by the manner of your conducting. Avoid

talking about this technicality, but try hard to express it by the manner of your beat.

Do you know how to conduct in the manner of *marcato*? How do you conduct *legato*? This should be discussed and demonstrated and practiced in the monthly preparation meeting.

This hymn of triumph and praise is carried along in a kind of marching rhythm. A slight retard only in the final measure will be pleasing.

This hymn is quite easy to sing, and it is certainly not difficult to direct, but it is one of the most difficult hymns to play on the organ. So you might be a bit thoughtful of the technical limitations of our younger organists. Try not to discourage your organist with a tempo that is unnecessarily fast.

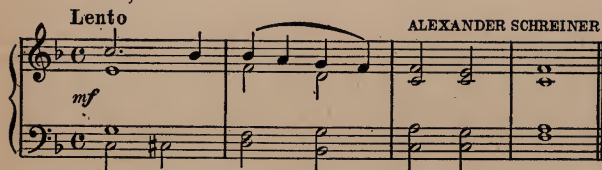
Choristers: This is a hymn, and we sing it out of the hymnbook. In the early days of the Church, in the days of the Prophet Joseph, we sang

hymns in church. For some years a Sunday School songbook was used for most of our meetings. But now we have a hymnbook again, and we use it for our worshipful singing in the Sunday Schools. So let us remember to sing *hymns* out of our hymnbooks.

There has been a good deal of inquiry about the recommended hymns in connection with the sacrament. The hymns which are appropriate for singing while the sacrament table is being prepared by the priests are listed together in one of the index sections. These hymns refer specifically to the purpose of our partaking of the Lord's emblems. When singing hymn No. 68, it would be well to always sing the sixth stanza: "In memory of the broken flesh we eat the broken bread; and witness with the cup, afresh, our faith in Christ, our head."

Sacrament Music and Gems

For the Month of March



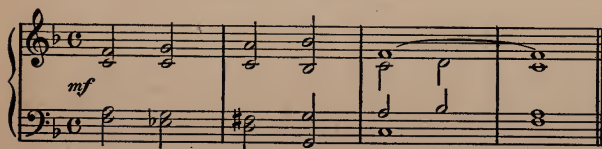
SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

KNOW ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?¹

THIS is my commandment, That ye love one another, as I have loved you.²



¹1 Corinthians 3:16.

²John 15:12.

For Organists: Please read the preceding suggestions on musical handling of this hymn. Do you know how to play *marcato*, and how to play *legato*? Try to avoid playing everything half-way between *legato* and *marcato*. Let it be one or the other in this hymn.

We recommend a bright registration with four-foot stops and octave couplers. As to pedals, they can well be omitted for the first three "alleluias." For the final "alleluia" in each stanza, you may play a simpler bass with four half-notes as follows: D, G, A and D. This is quite standard procedure. Beethoven and Bach often simplified the bass line when played by contrabass or organ pedals.

This is not an easy hymn to play, and we hope ardently that you will have opportunity, every one of you, to play it in preparation meeting. Then you may note and imitate each other's good playing qualities.

This hymn is an example of superb, congregational music comprising joyful, majestic and serious qualities which will surely result in an inspiring rendition for Easter.

—Alexander Schreiner.

"Jesus, the Very Thought of Thee"

"JESUS, the Very Thought of Thee," author Bernard of Clairvaux, composer John B. Dykes; *The Children Sing*, No. 18.

Introduce this hymn by using cut-outs of the Saviour (M-A-1 or M-B-1) from "Flannel Cut-outs for The Children Sing." Most people will not use visual aids after the children learn the song.

Tell the boys and girls when we think about Jesus we should feel happy and grateful for what He did for us. If we do the things He wants us to do and live the way He wants us to live, some day we will be privileged to see Him face to face and to live near Him.

Use the "whole song" method to teach this selection. Sing it three or four times while the children listen and then invite them to help you. If they have difficulty in singing any of the measures, sing those measures to the children several times. Then have them sing the measures back to you until the difficulty has been overcome.

Explain the following words: *thought, sweetness, presence.*

If we work with the young children so they learn the first four measures ("Jesus the very thought of Thee") and have some understanding of what the words mean, then we have done well. Of course, the older children will learn all of the first stanza.

As you direct this selection, let your hand movements suggest to your children that they are to give

half notes and dotted half notes their full value. Children feel more secure when they know exactly what they are to do and their singing will also improve.

Because some of the intervals are very close and there are a number of repeated notes, it may be well to use the interval beat pattern. This way you can indicate when the children are to sing close intervals and when their voices are to repeat the same tone. It also helps a group keep together, in their singing.

If the tempo is not taken too fast, the singing will be smoother and more reverent. A suggestion by the chorister that the boys and girls sing in their sweetest and most reverent voices is also helpful to get the desired effect.

—Edith M. Nash.

Help Me Teach With Inspiration

Words and Music by
LORIN F. WHEELWRIGHT

Prayerfully

1. Help me teach with in - spir - a - tion, Grant this
2. Mold my will to do Thy bid - ing, O - pen,
3. Help me reach a child in dark - ness, Help me
4. Let my vi - sion of to - mor - row, See the
5. Fill my mind with un - der - stand - ing, Tune my
6. Help me find Thy lambs who wan - der, Help me

Convention Hymn

"Help Me Teach with Inspiration"

By Lorin F. Wheelwright*

JESUS spoke in action words. He said, "LOVE the Lord, thy God . . . LOVE thy neighbor . . . LOVE one another." He also said, "FEED my lambs . . . FEED my sheep." In His pattern of speaking, this hymn begins with verbs—those powerful action words which impel us to think, to feel and to do.

To love is the all-inclusive concept of which to teach is an important (Concluded on page 25.)

*Dr. Wheelwright, a member of the Deseret Sunday School Union general board, composed this hymn for the 1958 Sunday School conventions. It is reprinted from the brochure, "Feed My Sheep," given Sunday School workers at those conventions. Hymn is used by courtesy of the Pioneer Music Press, copyright owners.

bless - ing, Lord, I pray; Help me lift a
 Thou, mine eyes to see; Free my soul with
 lead Him thru the night; Help me come pre -
 man this child will be; Liv ing by a
 voice to ech - o Thine; Touch my hand with
 bring them to Thy keep; Teach me, Lord, to

child's am - bi - tion To a high - er, nob - ler way.
 Truth e - ter - nal, Leave Thy Com - for - ter with me.
 pared to guide him, With Thy lamp of wis - dom's light.
 good ex - am - ple, Liv ing near - er, Lord, to Thee.
 gen - tle friend - ship, Warm my heart with love, di - vine.
 be a shep - herd, Je - sus, help me feed Thy sheep.

Give Them the Tools for Learning

By General Superintendent George R. Hill

THE injunction given to the Sunday Schools by the First Presidency is to teach the Gospel to the membership of the Church.

To accomplish this assignment, manuals have been provided in graded two-year rotating cycles, embodied in Courses 1 to 29. They cover, in a brief way, all of the Church works, Church history, and methods of teaching Sunday School pupils of different ages.

In the all-too-brief class time of 45 minutes a week, these courses are taught; aimed, not only at giving the pupils a knowledge of the Gospel, but also leading them to a testimony of its truthfulness and a dedication to live by its teachings.

Manuals of the Junior Sunday School are teachers' manuals. Those

for the Senior Sunday School, beginning with Course 6, are for both pupils and teachers. A teacher's supplement for each course is designed to help the teacher organize, illustrate, enrich, assign and teach each lesson, and to get the maximum pupil preparation, participation and dedication from it.

To accomplish this objective, it is of paramount importance that *each pupil* have a manual. He should bring it to class each Sunday after having filled from it whatever group and, frequently, individual assignments were made of the previous Sunday. He also should have with him a pencil to mark the particular assignments of each Sunday as they are made by the teacher. This is the least that superintendents and teach-



Photo by Ray Kooyman.

John Carr, a student in Course 12 at the Ensign Ward, Ensign Stake, uses the lesson manual in preparation for next Sunday.

ers can do in teaching pupils the Gospel—provide them with tools which will aid the learning process.

To get a minimal comprehension of the Gospel, it is likewise desirable for pupils to follow through and study all of the courses in regular sequence uninterruptedly from the time they begin the sequence in Course 2 at 4 or 5 years of age, until maturity.

Then and only then—and after stimulating regular attendance—can the Sunday School hope to fill its sacred obligation of really teaching the Gospel to the membership of the Church. All officers and teachers should encourage pupils to purchase their respective manuals by the last Sunday in 1957.

A TREASURE CHEST OF HELP

TEACHERS of Course No. 8 (Old Testament Stories) will find in the current issues of *The Instructor* a treasure chest of enrichment material for their lessons on the Ten Commandments.

The magazine's center spread, since the March, 1957, issue, has been featuring beautiful

reproductions in color of Arnold Friberg's masterpieces on the life of Moses. Attention of teachers is particularly called to the artist's notes on the paintings as well as the text on the story which each picture portrays. This series will continue in the magazine through the July, 1958, issue.

COMING EVENTS

Jan. 5, 1958

Pupil Advancement;
New Courses Begin

Jan. 19, 1958

"100%" Sunday

Question Box

Filling Stake Positions

Q. What should be the attitude of ward leaders toward the taking of Sunday School personnel for stake positions?

A. "From the standpoint of authority, it should not be overlooked that the stake presidency actually has first call on leaders from the ward . . . The stake presidency cannot be expected to call only those whom the bishop can spare and is willing to release to stake

appointments; rather it is for the bishop to do his best with ward leaders who have not been called to work on the stake level." (*The Messenger*,¹ October, 1957.)

• • •

Improving Attendance

Q. Should Sunday School officers and teachers

¹*The Messenger* is a monthly publication of the Presiding Bishopric, containing information and instruction for stake presidencies, high councils and ward bishoprics.

collaborate with Aaronic Priesthood leaders to obtain better attendance?

A. Yes. "We respectfully urge all Aaronic Priesthood leaders on both stake and ward levels to persuade our young men away from any absenteeism from Sunday School. . . . We wonder how much of this indifference is because our Aaronic Priesthood leaders are not teaching our young men that they should be in Sunday School every Sunday morning." (*The Messenger*, September, 1957.)

* * *

White Shirts Recommended

Q. What is the ruling on deacons' attire?

A. The First Presidency has approved the recommendation of the Presiding Bishopric that all bearers of the Aaronic Priesthood who perform any duty in connection with the administration and passing of the sacrament should be persuaded to wear white shirts and appropriate neckties. "Where coats or sweaters are worn, they should be conservative in color and wholly without exaggerated designs which may be offensive to the desired sense of dignity in the sacrament service." (*The Messenger*, September, 1957.)

* * *

Selecting Class Officers

Q. What is the manner of selection of class officers?

—Orem Stake Convention.

A. The president, two counselors, secretary and librarian should be selected by the superintendency, in collaboration with and upon the recommendation of the teacher of the class, and with the approval of the ward bishopric. They should then be presented by a member of the superintendency to the members of the class for their sustaining vote.

* * *

Directing Enlistment Work

Q. Who is the ward enlistment director?

—Central States Mission.

A. One of the assistant superintendents is the ward

enlistment director. He should not delegate this responsibility. The Sunday School secretary is his assistant. (*The Sunday School Handbook*, 1956 edition, pages 8 and 17.)

* * *

Standing to Sing

Q. Is it permissible to have the audience stand during the song practice?

—Long Beach Stake.

A. The song service is a part of the worship service of the Sunday School. It should be reverential and conducive to spiritual thinking. The practice of standing to sing was discontinued upon recommendation of the First Presidency; doing away with rising has reduced the noise and adds to the reverence of the worship service.

—Superintendent Lynn S. Richards.

* * *

Junior Sunday School Manuals

Q. What Junior Sunday School manuals will be used in 1958? Are any of them new?

A. Junior Sunday School manuals for the new year hold promise for rewarding Gospel study for both children and teachers. They with their supplementary packets are:

Course No. 1, *Sunday Morning in the Nursery*, 1956 edition, \$1.50.

Picture packets—Happy Childhood, 16 pictures, \$1.05; colored, 23 pictures, \$1.70; colored, 34 pictures, \$2.50; black and white, 20 pictures, 85 cents; black and white, 13 pictures, 65 cents; flannel cut-outs, 18 sheets, \$1.15.

Course No. 2, *Growing Spiritually*, Part I, 1953 edition, \$1.60.

Picture packets—Flannelgraph pictures, \$1.60; colored and black and white, 9 pictures, 55 cents.

Course No. 4, *Living Our Religion*, Part I, 1957 edition, \$1.75.

Teaching Aids Packet, \$6. (Manual and materials for Course No. 4 are new.)

It is hoped superintendents assigned to Junior Sunday School, coordinators, teachers and parents will find joy and promise in the outlined courses.

—Eva May Green.

HELP ME TEACH WITH INSPIRATION

(Concluded from page 23.)

part. In the first stanza, we pray that we might "teach with inspiration."

Before each verb in this hymn we might think, "This word tells me what it means to teach." To teach is to inspire. To teach is to "lift a child's ambition." To teach is to mold the will. To teach is to do Christ's bidding. To teach is to "open eyes . . . leave a Comforter . . . reach a child . . . lead him, and guide him with wisdom." To teach is all of these and more: It is to be a "good example"—to live nearer to the Lord.

To teach in the manner of Jesus, we must first be taught. We pray, in this hymn, "Teach me, Lord, to be a

shepherd." This is the key purpose—that we might humble ourselves and become students at the Master's knee; that by prayer, by study of His word, and by self-discipline we might be born again. We need constantly to renew our vision of Jesus and to rededicate ourselves to His service.

Jesus understood. Jesus spoke with kindness. He was gentle, He was friendly, and He loved with a love that was divine. That is why we sing, "FILL my mind with understanding, TUNE my voice to echo Thine, TOUCH my hand with gentle friendship, WARM my heart with love, divine."

As we sing this hymn, may we

think of those ways to make teaching a dynamic expression of love. Each verse involves one basic idea:

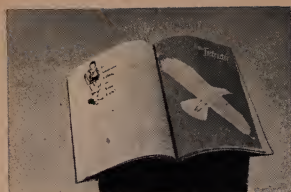
- Verse 1: Help me inspire.
- Verse 2: Help me be humble.
- Verse 3: Help me enlighten.
- Verse 4: Help me live righteously.
- Verse 5: Help me be Christ-like.
- Verse 6: Help me share.

The melody is composed to induce contemplation. The phrases rise gently to a climax, then soften—symbolizing in a musical form a prayer ascending and a blessing descending. The tempo is moderate, thoughtful, and not hurried. Harmony may be sung, but the melody should predominate. The hymn might appropriately be used at preparation meetings, prayer meetings, and on occasions when teaching is the theme.

By Jack M. Reed

BINDING KITS

Kits for binding your *Instructors* are available at the Desert News Press, 33 Richards Street, Salt Lake City, Utah. Material for binding 5 volumes will cost you \$2.75; for 10, \$4.75; for 20, \$7.00. Postage added.



For 35¢ per volume, you can permanently bind all your magazines in a soft cover.

Magazines— Bound to Please

Description by Dorothy P. Handley

Photos by Ray Kooyman

HAVING bound volumes is the best way to keep magazine back issues. Professionally bound volumes are the ideal, but a more economical way is suggested by Dorothy Handley, former librarian in Millcreek (Salt Lake City) Third Ward. She adapted instructions she received from Philip Jacobson, Desert News Press bindery foreman.

She found that she needed binder's twine, binder's thread (or crochet cotton No. 5), binder's glue, plain paper for end sheets, headband tape, muslin or buckram for super cloth, and the cover material. As for tools, the job called for use of a needlepoint needle, two cutting guides, a sewing frame, two C clamps, a fine-tooth saw, hammer, beeswax, scissors, knife or spatula, heavy weight (such as an old flat

iron), pot for glue, double boiler and a brush for the glue.

For cutting guides, she started with two pieces of wood, each $8\frac{3}{4} \times 11\frac{1}{2}$ in. Along one long side of each she cut five small notches: in the middle, 1 in. from each end and $3\frac{1}{4}$ in. from each end. (For small magazines, such as the *Relief Society Magazine*, use 6 x 9 in. boards with four notches: 1 in. and $2\frac{1}{2}$ in. from each end.)

To make a sewing frame, start with an 8 x 17 in. piece of wood. Use 2 in. board for making the frame, with side pieces 14 in. long. In the middle of each of the long outside edges of the frame, put three pegs or nails $2\frac{1}{2}$ in. apart. The binder's twine is stretched across the frame opening between the pegs. (For the small magazines, put just two pegs

on each of the long sides of the frame, 4 in. apart.)

With your equipment in order, you are ready to bind. There are four major steps, according to Sister Handley: preparing the magazines, sewing the magazines, binding the book and covering the book.

In the first step, repair tears in the magazines. Remove the wire staples. Arrange them in order and then bump them on a table top until the edges are even.

Place one wood cutting guide on top of the magazines and the other guide on the bottom, with the notches facing the magazine backfolds. Use the C clamps to hold the magazines and guides in this position while you saw through the magazine folds at the cutting guide notches. Be sure you saw deep enough to cut



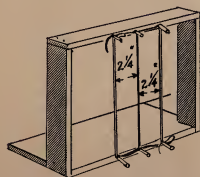
Binding Tools 1: Secure hammer, saw, knife, scissors, weight, needlepoint needle.



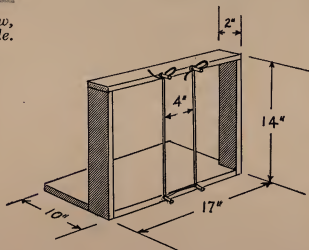
Binding Tools 2: Saw two wood cutting guides magazine page size. Include clamps.



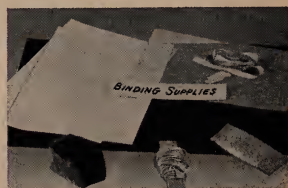
Binding Tools 3: From tin can and kettle make double boiler; add brush, hot plate.



Binding Tools 4: Sewing frame requires three strings for INSTRUCTOR, ERA, FRIEND.



Binding Tools 5: Same frame is used when binding small RELIEF SOCIETY MAGAZINE.



Binding Supplies 1: Buy end sheets, "super," headbands, glue, twine, thread, cover.



Magazine Preparation 1: Check each issue, remove staples, place in order, bump even.



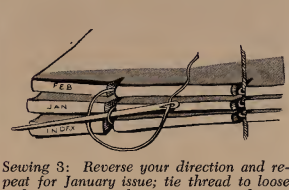
Magazine Preparation 2: Clamp guides top, bottom; saw through to inner page.



Sewing 1: Place index section face down on frame platform, twine in each cut.



Sewing 2: Insert needle in first hole to center, circle each twine, out last hole.



Sewing 3: Reverse your direction and repeat for January issue; tie thread to loose end at start of index; repeat for February issue; pull thread tight; then button-hole stitch January issue and index together.



Sewing 4: After December issue is added, stitch, then cut twine leaving 1 inch excess.

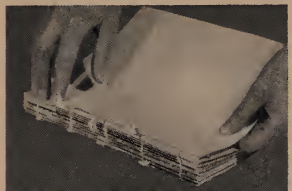


Binding 1: Fold sheets of 8 1/2"x22" paper in half to make front and back end sheets.

through all inner pages of each magazine.

Place the first issue of the volume (or, the volume index, if there is one) on the sewing frame platform with the binder's twine running through the center cuts in the backfolds. With one hand between the magazine's center pages, use the other hand to push the needle and binder's thread (which has been waxed) through the first hole in the backfolds made by the saw cuts. Push the needle back out through the second hole, around the binder's twine and back in the same second hole, out the third hole, around the twine and in the third hole again, out the fourth hole, around the twine and back in the fourth hole and out the fifth hole. In beginning, leave about 2 in. of thread sticking out the first hole.

Put the second issue of the magazine on top of the first issue and repeat the sewing process, but moving in the direction from the fifth to the first holes. Be sure to draw all threads tight each time. After doing



Binding 2: Spread melted glue on sides of folded edge then place on front, back.

the second magazine, tie the thread to the loose end you left when you began the first magazine. Do the next issue of the magazine as you did the first issue; but when you push the needle out the fifth hole and tighten the thread, slip the needle down between the thread of the first and second issues to make a buttonhole stitch. Continue with succeeding issues of the volume, always pulling the thread tight and, after each issue, taking a buttonhole stitch to the preceding magazine. After sewing the last issue of the volume, stitch several times and then cut the thread.

Several volumes can be sewed on the frame without changing the twine, but each volume must be securely tied and the thread cut before the next volume is started. For your convenience, you might put a cardboard spacer between each of the volumes. When you are through sewing, cut the binder's twine so there is an inch of twine extending on each side of each volume.

For the volume's fly leaves (end

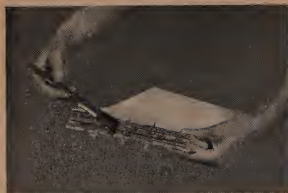


Binding 3: Comb out 1" ends of binder's twine then paste down on top of end sheet.

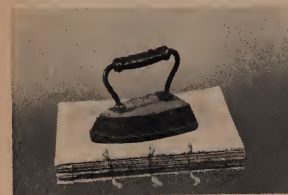
sheets), take plain sheets of paper twice the size of a page in the magazine so when the sheets are folded, they are the same size as the magazine's pages. Put one folded end sheet on top of the volume and one on the bottom, with the folded edge of each end sheet glued to the sewed volume. Then comb out the 1-inch ends of the binder's twine and paste the ends tightly and smoothly to the end sheets.

Brush glue on all the backfolds (now called the "backbone"), getting well into the cracks. Place a weight on the volume and allow to dry about two hours. When dry, place the volume flat on a table. With one hand, draw the top of the book toward you as you pound on the backbone with the hammer. Turn the volume over and repeat this process. Repeat this several times to give a roundness to the backbone.

Cut two headbands about 2 in. longer than the thickness of the volume. Holding the book, smear glue about a half-inch down on each end



Binding 4: Brush the bookbinder's glue on the backbone getting well into all cracks.



Binding 5: Place a weight on the volume and allow the glue to harden for 2 hours.



Binding 6: When glue is dry, place book on table and round the back with hammer.



Binding 7: Cut headbands 2" long, smear glue $\frac{1}{2}$ " down backbone, affix bands.



Binding 8: When adding the headbands, tuck ends down so they will not be seen.

(top and bottom) of the backbone. Stretch a piece of the headband across the top glued end and one across the bottom glued end. Put the headband high enough so the thick edge of the headband tops the back-folds of the magazines. Ends of the headbands should be tucked down so when the cover is put in place and glued on, the ends of the headbands will not be seen.

Next, cut the muslin or buckram — as long as the backbone is long, and wide enough to cover the backbone and extend $\frac{1}{2}$ in. onto the end sheets. Glue the backbone and apply this muslin or buckram.

Now for covering the volume.

Brush glue on the backbone. Place the cover material face down on a large sheet of newspaper and then put the volume face down on the cover material, leaving equal margins on the three sides around the outer edges of the volume. Pull the cover material tightly over the backbone, rubbing the cover material smoothly over the backbone, and let dry for a few minutes.

Place a protecting sheet of paper on the inside of each of the two end sheets, so glue will not get on the rest of the book in the covering process.

Glue the outside of one of the end sheets and smooth the cover material over it. Turn the volume over, glue the other end sheet and pull the cover over that.

Place the completed volume under weight to dry.



Binding 9: After fixing a headband at the volume's top, do the same for the bottom.



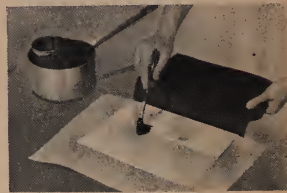
Binding 10: Glue "super" cloth between bands. Extend cloth $\frac{1}{2}$ " onto end sheets.



Covering 1: Apply glue to backbone then lay volume face down on one side of cover.



Covering 2: Pull cover tightly over volume; smooth; then let dry for few minutes.



Covering 3: Place protecting paper under end sheet; spread glue on sheet, "super."



Covering 4: Pull cover over end sheet and then repeat same process for other side.



Covering 5: Place completed book under a heavy weight, let glue dry thoroughly.

Let Them Pray to Our Father

By Catherine Bowles



Photo by Leland VanWagoner,

Young Steven Phelps accepts the responsibility of representing the entire Junior Sunday School in prayer. Steven attends the Montpelier First Ward, Montpelier Stake.

There is a nugget of gold to find
If sought by the searchers of right;
Moulded and shaped in God's design—
A precious jewel in His sight.
The value priceless, needs great care
And is only found by faith and prayer.¹

IF testimony is based upon faith and prayer, what could be a more rewarding task of childhood than becoming aware of the peace prayer brings and learning principles of how to pray. Sincere prayer is more than the use of right words. True prayer springs from real spirituality. We must not pray in a hasty or in a careless way. If we do not put heart in our prayers we cannot expect God to put heart in the answer.

I often say my prayers,
But do I really pray?
And do the wishes of my heart
Go with the words I say?
I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.
A prayer uttered without faith,
The Lord can never hear,
Nor can He to those lips attend
Whose prayers are not sincere.
—Author Unknown.

Teaching the Gospel of Jesus Christ is the responsibility given to the Sunday School. Prayer is a fundamental part of the Gospel and it is a spiritual experience in which even young children can participate. Children should be taught that prayer is the means we have of talking with our Heavenly Father. A child's first prayer should be very simple. The prayer should not be filled with meaningless phrases that the child has heard repeated and repeated.

¹By Catherine B. Bowles, from *The Relief Society Magazine*, March 1955, page 206.

The alert Sunday School teacher has many opportunities to provide meaningful prayer experiences for boys and girls. Group discussion is one method of determining what should be included in prayers and in helping children formulate their own. The conversation could include the following: How should we talk to our Heavenly Father? What do we have to be thankful for? What blessings should we ask for? Why do we say "amen" at the end of prayers?

Saying prayers in Junior Sunday School worship service and in the class period gives opportunity for putting into practice that which has been learned.

A child can learn much by listening to and experiencing the peace and beauty of a well-worded prayer. For this reason it is a good practice to have the member of the bishopric or superintendency occasionally pray in the worship service. The sacrament prayer offered by the priest is another opportunity for the child to gain an appreciation of prayer.

When children are small, they rely on their mothers and fathers to supply their wants and needs of every kind. As they grow older, they need the security of knowing that, although they lose their parents or move far from them, there is a source they can go to for direction and help. If they learn to pray as children, they will realize their Heavenly Father is there to bless them when they do their part.

Elder Eldred C. Smith said: "Teach your children the one source of strength that will never fail them.

Help them to realize that they have an everlasting friend, one that they can call upon when their hearts are filled with joy as well as when they are filled with doubt or sadness or despair. Then [throughout their lives] . . . they have God as their partner; they are not afraid. This would bring peace, happiness and joy."

Elder S. Dilworth Young told us: "The business of getting a testimony is a growth which must be taken step by step, and it comes rapidly or slowly according to how the person who takes those steps, moves."

One of these steps in gaining a testimony is to pray to the Lord in humility and in faith and beseech Him to reveal to us whether this word is true or whether it is not. The seeds of this prayer must be planted in early childhood. If teachers are to be successful in cultivating and nurturing these seeds, they must realize the importance of prayer in their own lives and must pattern their lives after Christ who is our great example. Constantly throughout His ministry He prayed for direction from His Father in heaven.

²General Conference address, Sept. 30, 1950.

³General Conference address, April 4, 1949.

Next month's article will be, "Making Scripture Live for Children," by Eva May Green.

For "Question from the Field," see "Question Box," page 24; for "Idea Exchange," see "Notes from the Field," page 13; for "Ward Library Suggestion," see "Books for Lesson Enrichment," page 20; for "Enrichment Material," see "Stories Worth Retelling," page 30; for "Junior Sunday School Hymn of the Month," see page 25.

Make Home a Bit of Heaven

PICTURE OF HEAVEN

I HAVE but one thought in my heart for the young folk of the Church, and that is that they be happy. I know of no other place than home where more happiness can be found in this life. It is possible to make home a bit of heaven; indeed, I picture heaven to be a continuation of the ideal home.

—President David O. McKay.

"YOU WILL BE AN APOSTLE"

WHEN Heber J. Grant was a boy, he loved to pray with his mother. Often she told him, "Behave yourself, Heber, and some day you will be an apostle."

When he grew to manhood and was called to be an apostle, his mother said, "This is the reason I have told you to behave yourself. I knew it would not come true if you did not live worthily. Now it has come true."

Following the inspiration of his childhood, Heber J. Grant not only served as an apostle, but also became president of the Church.¹

¹Adapted from *Highlights in the Life of a Great Leader* (Heber J. Grant) by Bryant S. Hinckley, Deseret Book Company, Salt Lake City; 1951; pages 26, 27.

A LESSON IN HONESTY

ONE day Abraham Lincoln was talking with a neighbor when his son, Tad, came by.

"Tad," said Mr. Lincoln, "show Mr. Davis the knife I bought you yesterday."

The young son looked ashamed and Mr. Lincoln said, "You haven't lost your knife, have you?"

"No, but I don't have it," the boy answered.

"What has become of it?" Mr. Lincoln asked.

Tad hesitated and then looked at his older brother and said, "Bob told me if he was me, he'd swap my knife for candy."

Mr. Lincoln laughed and said to Bob, "How much did you pay for that candy you gave Tad for the knife?"

Bob told him and the father said, "Why, Tad's knife cost three bits; do you think you made a fair trade with Tad?"

"No, sir," said Bob, and he took the knife out of his pocket and handed it to Tad.

Mr. Lincoln said, "I guess that's about right on your part, Bob, and now, Tad, as you have your knife, you must give back to Bob the candy he gave you for the knife."

"I can't," exclaimed Tad, "cause I ate up all the candy Bob gave me, and I haven't any money to buy more."

Mr. Lincoln insisted: "Bob must have his candy back to make things square between you."

All three were silent a moment, then Mr. Lincoln handed Tad a quarter. Tad's face lighted up and he called out joyfully, "Come on, Bob, I'll get your candy back for you!" Everyone laughed heartily as the boys started off storeward.

Mr. Lincoln practiced fairness and kindness at home just as he did when he was president of the United States.²

²Adapted from *Lincoln's Sons* by Ruth Paiter Randall; Little, Brown and Company, Boston; 1955; pages 42, 43.

YOUNG MATTHEW HELPS

ONE time a woman needed help in milking her cow. She had a very young baby and her husband was away. She told a neighbor boy, Matthew Cowley, that she would pay him if he would help her out.

Matthew came promptly morning and night and took care of the cow, taking home some milk each time. When the job was finished and the neighbor's husband returned, Matthew refused additional pay, even though it had been promised him at the start. He told the neighbor he had enjoyed doing it and the milk was enough.

When he became an apostle, Elder Cowley was known by many people throughout the world for this same kind of unselfishness.³

³Adapted from *Matthew Cowley, Man of Faith* by Henry A. Smith; Bookcraft, Salt Lake City; 1954; pages 35, 36.

WHEN MAMIE WAS A GIRL

WHEN President Dwight D. Eisenhower's wife, Mamie, was a small girl, she was one of four sisters whose father loved them all very much. He called them "my four little women," and made up all sorts of pleasant nonsense to amuse them. When they would ask where they came from, he would invent unlikely places where he had "found" them. According to him, one of the sisters was discovered under a cabbage leaf and another in a rose bush. He teased Mamie, who was the daintiest of all, by claiming to have pulled her out of the ash can.

Each evening, after the family reading was over, the girls always asked for a story. The father gathered his daughters around him and usually told a tale of pioneers, cow-

boys and Indians — and the stories were all the more real when the family moved to Colorado in the real West.

The stories had a set ending, which was the signal for the girls to turn out the lights and go to sleep. The signoff was when pappa would end the story with "and so another redskin bit the dust!"

Before going to sleep the children always said their prayers. These happy experiences and her daily prayers undoubtedly helped build the religious faith that Mrs. Eisenhower shares with the President today.⁴

⁴Adapted from *Red Carpet for Mamie* by Alden Hatch; Henry Holt and Company, New York; 1954; pages 25, 26.

Highways from Their Wagon Tracks

ON our way to Arizona in 1954, some miles southwest of Albuquerque, New Mexico, we came upon a stately monument at the top of which was a wagon wheel. A plaque at the base of the towering shaft of native stone paid tribute to the Mormon Battalion.

During 1846, under command of stalwart Lieutenant Colonel Philip St. George Cooke, the battalion blazed the wagon way along this route to southern California. How tough their going was is vividly described in Order No. 1 issued by the commander on Jan. 30, 1847, when the battalion had reached the end of the "long, long trail."

"History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature.

"There, with almost hopeless labor we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless tablelands where water was not found for several marches. With crowbar and pick and axe in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss.

"The garrison of four presidios of Sonora concentrated within the walls of Tucson, gave us no pause. We drove them out with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus, marching half-naked and half-fed, and living upon wild animals, we have discovered and made a road of great value to our country.

"Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a campaign, and meet, as we supposed, the approach of the enemy; and this too, without even salt to season your sole subsistence of fresh meat. . . .

"Thus, volunteers, you have exhibited some high and essential qualities

of veterans. But much remains undone. Soon, you will turn your attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

"By order of Lieutenant Colonel P. St. George Cooke,
P. C. Merrill, Adjutant."

This wagon road blazed by the Mormon Battalion under the lead of Lieutenant Colonel Cooke reached from Santa Fe, New Mexico, to San Diego, California. Today it is followed in large part by paved highways and railroads. Few of those who speed in cushioned ease over mountains, the Painted Desert, and other arid stretches, know little if anything of the rigors and suffering of this pioneering by soldiers of that long ago. I was brought close to it as a boy around the home firesides in Utah. Three of my great-uncles—Amos Cox, Sylvester Hulett and Samuel S. White—told of firsthand experiences they had on that man-testing march. Other "battalion boys" added stirring details of the dramatic story straight from life.

All agreed that their commander was stern, yet fair and just. He was a soldier to the core. Those under him—both officers and men, as they soon learned—had to "toe the mark." Indeed, one of the captains of the battalion, was first to be disciplined. He was put under arrest for remaining in Santa Fe overnight, without knowledge or consent of the colonel, and made to march at the rear of his company during the day. This humiliating experience gave sharp notice to all that there was to be no favoritism in carrying forward the difficult assignment.

On taking command he made this frank record: "Everything conspired to discourage the extraordinary undertaking of marching this battalion . . . through an unknown wilderness, and with a wagon train.

"It was enlisted too much by families; some were too old, some feeble, and some too young."

The plight of the battalion—worn out by traveling on foot from Nau-

BY
HOWARD
R.
DRIGGS*



This Mormon Battalion statue is as resolute as was his living counterpart.

voo, Illinois, and marching from Fort Leavenworth over the Santa Fe Trail to that frontier city in New Mexico, was further pictured by Colonel Cooke:

"Their mules were utterly broken down. . . . Those procured were very inferior, and were deteriorating every hour from lack of forage or grazing. So every preparation must be pushed—hurried."

Along the Santa Fe Trail, there had been an inspection of the battalion; and a company of those who were ill, with wives, engaged as laundresses, and their children, was sent to winter at Pueblo, in what became Colorado. Colonel Cooke ordered another inspection; and 86 more men, found unable by the commander to endure the further hardships of the journey to California, were ordered to go under two officers to the winter quarters established at Pueblo. This left about three hundred fifty officers and men for the trail blazing.

Under date of Nov. 19, 1846, the commander added: "I have brought road tools and have determined to take through my wagons; but the experiment is not a fair one, as the mules are nearly broken down at the outset."

Sergeant Daniel Tyler, who afterwards wrote what he titled, *A Concise History of the Mormon Battalion*, made this comment: "It is but justice to the colonel and the command to state here that, with

*Dr. Driggs is president of the American Pioneer Trails Assn. and a former member of the Deseret Sunday School Union general board. He has authored many books about the West.

Conquest of New Mexico and California by P. St. George Cooke, Brigadier, Brevet, Major General, U.S.A.; published by G. P. Putnam's Sons, 182 Fifth Avenue, New York, N. Y.; copyright 1878; page 197.

few exceptions, the mule and ox teams used from Santa Fe to California were the same worn-out and broken-down animals we had driven all the way from Council Bluffs and Fort Leavenworth; indeed some of them had been driven all the way from Nauvoo the same season."

It is small wonder that, over the roughest parts of the road, the strength of the soldiers was used to help get the wagons over the rock and sand of the nature-made way. Efforts to procure more mules from Mexicans living in shabby villages along the route met with little success. These native folk were bitter towards the Americans who had so recently taken over the territory.

Providing food was another serious problem. From the first, the battalion was placed on reduced rations. Some items, such as flour, were provided for only 60 days. Others, such as salt pork, for 30; soap for 20. Oxen and mules that gave out were used to supplement the scant supplies. Occasionally

to pilot the way to the Pacific. One of them, it is of interest to note, was Baptiste Charbonneau—son of Sacagawea, the Shoshone mother who helped Lewis and Clark find the route to that ocean of peace. Now grown to manhood, Baptiste was doing excellent work as a frontier pathfinder. He could not, however, find water where there was none, nor game in a gameless region.

The battalion was pushing on over rough arid country—with rations getting almost to the vanishing point. "We were just about ready to boil and eat our boots," said my great-uncle Amos.

"On the San Pedro creek or river," he went on, "we found water for men and mules to quench their thirst. Wild cattle—of the longhorn type—were also there, hundreds of them. Orders had been given for the soldiers not to carry loaded guns, but for half-starved men, the temptation was not to be resisted. One thing occurred, as Colonel Cooke told it himself, that made him glad,

"What happened when you reached California?"

"Well, the Mexican War was all but over. Colonel John C. Fremont and the mountain men he had gathered had taken over northern California, and General Stephen Kearny, with the dragoons he led ahead of our battalion, had fought it out with mounted Mexican lancers. There was little fighting left for us to do.

"As soon as we got back strength enough by feeding on California beef and other good foods, however, we were set to a different type of work. Some of us were assigned the task of cleaning up San Diego—then a rather sleepy coast town. Many wells were dug to help the water supply and walls were whitewashed. A number of our men made kilns and burned thousands of bricks to build better houses. Law and order of American pattern was established.

"In Los Angeles others of our battalion were assigned the building of what was called Fort Moore, in honor of one of the officers who lost his life in the battle with the Californians.

"After this the Mormon Battalion was given an honorable discharge. One company, however—at the earnest request of citizens of California, General Kearny and other officers—re-enlisted for six months of further service." This company was called the "Mormon Volunteers."

Only a hint of further drama in the Mormon Battalion epic can be given here.

When their term of enlistment ended, members naturally wanted to get back to their loved ones left the year before on the pioneer trails. Many of them struck northward through California. Arriving near Sutter's Fort, a goodly number, heeding advice from President Brigham Young, obtained work and were there when gold was discovered at that settlement.

On the discharge of the "Mormon Volunteers" at San Diego, Mar. 14, 1848, they started for Salt Lake Valley. O. P. Rockwell and James Shaw were hired as pilots at Williams' Ranch (San Bernardino). There they procured one wagon and 135 pack mules. That wagon was the first to mark with wheels the San Bernardino-Salt Lake road.²

The Mormon Battalion truly blazed some important wagon ways over the West.

²The Historical Record, Vol. VIII, by Andrew Jensen, Salt Lake City, Utah, 1889, pages 933, 934.



Painting by George M. Ottinger.

Soldiers of the Mormon Battalion cut away an embankment to permit all their animals to partake of the precious water. Again thirst, their great enemy, was defeated.

hunters brought in deer, and at one time wild geese.

Guides provided for the battalion were often baffled. At one time they reported that it was impossible to get through. But Colonel Cooke commanded that the men go ahead and break the road. They did. At another time, when the trail began to veer southeast instead of southwest, this leader called a halt, rose in his saddle and said firmly, "This is not my course. I was ordered to California, and I will go there or die in the attempt."

"God bless the colonel," exclaimed "Father" Pettigrew, one of the older members of the battalion—and the colonel turned with something of a smile on his usually stern face. Evidently he felt braced by the outspoken sentiment that the battalion backed him in his decision.

The guides were doing their best

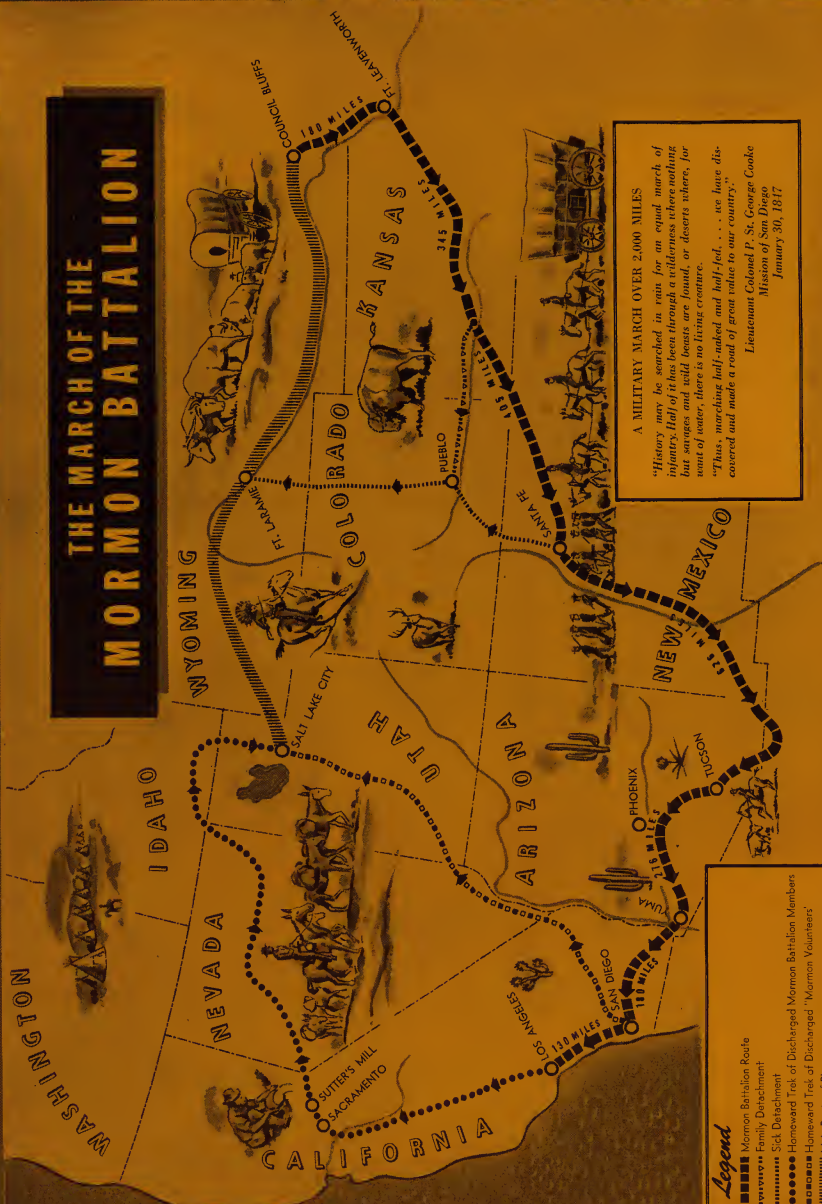
I think, that the order was not strictly obeyed.

"I was very near Corporal Frost," said our commander, "when an immense black bull came charging upon us, a hundred yards distant. Frost aimed his musket, a flint-lock, very deliberately, and only fired when the beast was within six paces. It fell headlong almost at our feet."

"What of your own experience with the wild bulls, Uncle Amos?" we asked.

"Well, it happened so quickly I hardly knew how, but a maddened animal, plunging at us, caught me in the hip with one of its long horns and pitched me into the air about as high as the covered wagon, so the boys said. I came down with a bump, and with a deep gash in my hip. The army surgeon dressed the wound and ordered me carried in a wagon until the wound healed."

THE MARCH OF THE MORMON BATTALION





Drawing by
Charles Nickerson.

KAGAWA

Lifted himself as he lifted others.

NOT too long ago the editor of a Canadian newspaper¹ got tired of the stuff he was working with. It was news, but much of it was depressing. He did something about it. One day his newspaper broke out with a banner headline:

**Chatham Starts Move
For World Happiness**

On the same page was a large picture of President Dwight D. Eisenhower over another headline:

**Pres. Eisenhower
Backs Happiness**

Across the page was an additional, equally large portrait, of Canada's Prime Minister, John G. Diefenbaker. Atop the page was a question: "Are You a Happy Fella?"

Thousands of readers no doubt smiled when they saw that issue of *The Chatham Daily News*. Some may have smiled with a twit. But I would like to be counted among those saluting the editor. Certainly he showed imagination. Even more, he showed a genuine desire to bring more happiness to others.

Each of us has his deserts of depression. It is a taller man who can make his deserts "rejoice, and blossom as the rose"—through serving others.

On one of our shelves is a little

¹Ray Munro, editor of *The Chatham Daily News*, Chatham, Ontario—approximately 45 miles east of Detroit, Michigan.

book—a gift of a friend some years ago. On its chocolate colored jacket is a portrait of a lean, trouble-scarred Japanese with big, horn-rimmed glasses. His name is Kagawa. He has been acclaimed one of the great Christians of our times. That biography² of Kagawa is a good prescription for any downcast mind.

Kagawa had plenty of deserts to sear his soul. But he went in search of even more deserts. And he made them blossom like a whole field of roses.

Kagawa was the son of a high-living Japanese businessman in the port city of Kobe. When Kagawa was but four, both his parents died. He was left with his father's neglected wife and her unhappy mother. They took turns beating Kagawa unmercifully.

Later, when he was sent away to school, he met two American missionary teachers. They taught him Christianity. He studied it with the thirst of a child of the desert. He loved the story of the Good Samaritan. He enrolled in the Kobe Theological Seminary.

Then, when he was only 21, on Christmas Eve, Kagawa carted his few belongings from the seminary dormitory. He took them to the depths of Kobe's miserable slums. He made his home in a six-by-six hut. The poorest of the poor were sardined in similar hovels all around him. There were no windows. The

²Kagawa by William Asling, Harper and Brothers, 1946.

shacks faced filthy alleys three to six feet wide, reeking with the backwash of overrun sewers.

There, ruffians knocked out Kagawa's front teeth; and he contracted the pesky itch and trachoma which almost blinded him.

But out of it all Kagawa lifted his own soul through lifting others. He shared his bed with vagrants and his food with beggars. He held Sunday School for children in a vacant lot. At night he wrote. His manuscript for a novel was snatched by a publisher and immediately became a best seller. With his first royalties, he added a room to his hut. It became a hospital and dispensary.

For 15 years Kagawa lived in Kobe's slums. He became a moving force in Japan's slum-clearance program. He became a champion of labor and a good friend of management. He promoted small-scale winter manufacturing for farm folk. He continued to live and teach the gospel of love. His writings continued to be best sellers.

You may not always agree with Kagawa's economics, but you take strength from the way he kept his own "soul aloft" in face of misery and abuse—through helping others.

Kagawa and the editor of *The Chatham News* turned their own shadows into light through bringing happiness to others. Surely it is true that a man lifts himself higher toward the sunlight the more he lifts others.

—Wendell J. Ashton.

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